DEFECTIO GENITURARUM:

Being an ESSAY toward the

REVIVING and PROVING

THE TRUE

Old Principles of Aſtrology,

HITHERTO NEGLECTED,

Or, at leaſtwiſe, not Obſerved or Underſtood.

In FOUR PARTS.

The Firſt ſhewing the Ground and Cauſe of Error.

The Second contains an Examination of thoſe Nativities Printed by *Morinus*.

The Third conſiders thoſe done by *Argol*. And,

The Fourth thoſe Printed by Mr. *Gadbury*, in his Collection.

WHEREIN

Many things relating to this Science are Handled and Diſcourſed: But the principal End and Deſign of the Book is to prove the Power and ſole Uſe

Of the Hileg, in Caſes of Life and Death.

By JOHN PARTRIDGE.

Ne prorſus inutilis olim
Vixiſſe hîc videar pereâmque in funere totus.

LONDON; Printed for *Benj. Tooke* at the *Middle-Temple-gate* in *Fleetſtreet*. MDCXCVII.

MVSEVM
BRITAN
NICVM

6 D e.

To the Honourable

Sir *Joſeph Tily* Knight,

A Member of this Preſent Parliament.

Honoured Sir,

I Here preſume to lay before you a ſmall Treatiſe, the Subject of which is overgrown with Years, and perfectly obliviated; ſo that it will ſeem to this Age to be a real Novelty, and a product but of yeſterday: And this too among thoſe who think themſelves Maſters of the Myſtery; becauſe they have abandon'd the Old Doctrine, and ſet up a new-fangl'd one of their own, remote from the Old both in its Principles and Practice, and no ways agreeable to the Doctrine of *Ptolemy*.

I need not uſe Arguments with you to perſwade a Belief of Starry Influence; you have both ſeen and felt it, nay, and foreſeen it too;

as well in the late times of Iniquity, when it was a Crime to be Juſt, or to appear an *Engliſh*-man; as ſince our happy Reſtoration by the ſucceſsful Arms and Conduct of His preſent Majeſty, to whom we owe our Safety both for Laws and Religion, both which were ruin'd and torn from us by Force.

Your former Obligations lead me to beg your Patronage of this Treatiſe; a Diſcourſe out of the Common way, and therefore more ſubject to Cenſure and Envy: And though I am conſcious of the meanneſs of my Performance therein; yet I am the more bold to offer the Protection of it to you, and hope you will be the leſs diſpleaſed, when you find it already protected by an Honourable Gentleman, and my Noble Friend, Sir *Edward Dering*; who having much approv'd the Scope and Deſign of the Book (of which he is a very Able and Sufficient Judge) was pleaſed in the interim to write the following Letter to me upon that Subject, for my Encouragement; wherein he hath learnedly vindicated the *Immortal Ptolemy*, and ſet his Seal to that Old Doctrine of the true and genuine Hileg, delivered only by him ſo many hunded years ago, the thing which I here chiefly contend for. Which Epiſtle being too worthy and noble a thing to

be

be buri'd in my Study, I made bold to importune Sir *Edward Dering* to permit me to publiſh it; which at laſt, referring it to my Diſcretion, to do as I thought fit, I was proud to honour my Treatiſe, by prefixing ſo ingenious a Diſcourſe from a Learned Hand before it.

Thus Sir, with your Favour alſo, I account my ſelf and my poor Endeavours doubly protected, and ſhall not fear the ſnarling of any Ignorant Readers, although they beſtow the like Railing Epithets on me, as they do on the Great and *Learned Ptolemy*, the chief and only Talent indeed in which they are famous.

I hope the owning theſe Sheets will no ways tend to your Diſhonour, becauſe they come from ſo unlearned a Pen as mine. The thing is well deſigned, and I intend it for the Service of the preſent, as well as the ſucceeding Ages, though I deſpair to find Entertainment with the preſent, they being wedded to a Method as a man to a falſe Religion, with which he will by no means part, tho' for his Safety and Advantage both here and hereafter.

Sir, I beg your good Opinion of what I have done; and though it may come ſhort of what it ought to be, and you may juſtly expect;

pect; Yet attribute that not to my want of Good-will, but Abilities, and always be pleaſed to give both Book and Author your good Word; a Favour ſufficient, and what I can never pretend to deſerve; yet ſhall always endeavour to the utmoſt to ſhew I am,

Honoured Sir,

Your real humble Servant,

John Partridge.

To his Ingenious Friend

Mr. *John Partridge.*

Mr. Partridge,

SInce you have been ſo kind not only to acquaint me with the Intention and Deſign of your *Defectio Geniturarum*, but alſo to permit me the peruſal of ſome part of it in Sheets; I have ſo good an Opinion of the Work, and the Neceſſity of it, that I am ſorry the Lazineſs or Ignorance of ſome men hath given occaſion for ſuch an Expoſure. Never was *Aſtrology* more pretended to, and vended, than in this Age, and never perhaps leſs underſtood; for tho' there be ſome learned Students and Profeſſors of it, yet the moſt part of our Vulgar Practicers are ſo illiterate and negligent, that I may complain with the learned *Cardan*, '*Rem difficillimam & maximæ induſtriæ adeò oſcitan-* '*ter tractant, ut artem in maximam vituperationem dedux-* '*erint*: And others that underſtand little or nothing at all of it, yet that they may ſeem what they are not (ſaith the ſame Author) '*Lucriq; cupiditate artem* '*profitentur, quam vix à limine ſalutarunt*. There is alſo a mixt ſort of theſe ſelf-conceited men, who preſumptuouſly trampling upon all Antiquity, have the confidence to erect their *Babels* of new *Theorems* and *Syſtems*, and other their dreaming Fancies in *Aſtrology*, tho' upon due Examination they muſt fall to the like Confuſion with that preſumptuous Undertaking; and in

Com. in Ptol. lib. 1. c. 2. tex. 13.

Ibid. tex. 14.

in this Folly they ſhew their ill manners alſo, and ſpare not to rail, not only at their Contemporaries, but even at *Ptolomy* himſelf; to whom the world is obliged for what is preſerved of the Art: Tho' indeed ſome of them cannot read him, nor others underſtand him, he having wrapp'd up the Secrets of this Myſterious Science in dark and conciſe Language, perhaps on purpoſe, *Ne detur ſacrum Canibus.*

And becauſe in our Age alſo there have riſen up ſome pitiful illiterate Muſhrooms, who for Gain would pretend to *Aſtrology*, which they underſtand not, and think that they ſhall raiſe themſelves a Name and Reputation by ſcribling againſt others, honeſter and more learned than themſelves; but eſpecially if a bold fellow dares to fly in the face of *Ptolomy* himſelf, whoſe Name he hath heard of, but underſtands nothing of his Writings: I will here take occaſion to tranſcribe what the learnd *Cardan*'s ſenſe was of the incomparable *Ptolomy*, and of ſuch like *Empericks* as theſe, which have been found in all Ages. Thus therefore *Cardan.*

Epiſt. nuncup. ad Archiep. Hamilt.

"*Ut in omni diſciplina nobiliore ſemper vitia majora*
"*contingunt; alia quidem per eos qui cùm eam non norint*
"*ſe ſcire jactant, alia per eos qui ſciunt ſed malè utuntur,*
"*ità in hanc ut nobiliſſimam etiam peſſima vitia & innume-*
"*rabilis turba Nebulonum ſe conjecit. Qui ità artem fœ-*
"*darunt ac conſpurcarunt, ut ne quidem veſtigium illius*
"*ſuperfuerit. Tot Albumaſares, Abenrageles, Alchabitios,*
"*Abubatres, Zaheles, Maſſahalacos, Bethenes, Firmicos,*
"*Bonatos; Boni Genii! quid jam ſupereſt aut reliquum*
"*eſt à tot impoſtoribus? à tot nugis? Id factum eſt cùm*
"*ars hæc eſſet, ut quilibet perſpicere poteſt, tanto difficilior*
"*quanto divinior: Imperiti illi ſimularunt quod aſſequi non*
"*poterant, in compendium velle redigere. Itaque cùm Quæſtus*
"*cauſa omnes ad illos recurrerent, miſerta humani generis*
"*Divina Bonitas Ptolomæum unum pro tot millibus ſyco-*
"*phantarum*

" *phantarum largita est. Qui artem in tenebris jacentem*
" *extulit, & in lucem traduxit. Dignus sane Herculeis*
" *Honoribus, atq; aliquanto etiam majoribus. Is mira ar-*
" *te, summa diligentia, maximis laboribus, magna frettus*
" *felicitate ac vitæ diuturnitate, non solum errantium & in-*
" *errantium siderum cursus, magnitudines, aliosque illo-*
" *rum affectus descripsit, sed & illorum decreta ac præ-*
" *sagia tanta ingenii subtilitate, ut mortales omnes ab*
" *arte ipsa absterruerit, neminem accenderit. Quo factum*
" *est ut rursus turba hæc Nebalonum surrexerit, ipsa disciplı-*
" *na cum Ptolomæi Libro jacuerit squalore, & situ fœdata.*
" *Non id fallebat Ptolomæum futurum, sed maluit Verita-*
" *tem obscurè, quam mendacia ac fabulas dilucidè scribere:*
" *Sperans futurum tandem aliquem qui sua hæc monumen-*
" *ta posset explicare. Jacuit itaque Liber hic annis Mille*
" *quadringentis ita abjectus, ut nisi nomen authoris illum*
" *defendisset, maxima cum jactura bonarum Literarum*
" *periisset,* &c.

I shall not translate it, for it is no matter whether such mean Pretenders to Art understand it or not; but if they will shew it to some body more learned than themselves, they may see the Pedigree described from whence they are spawned, and another kind of Picture of the most Excellent and Learned *Ptolomy* than they have drawn.

Take also *Junctinus*'s Account and Character of *Ptolomy*, in his *Prolegomena*; " *Clarior est quàm ut nostra com-* Spec. Astr.
" *mendatione indigeat, neminem enim latet quis Claudius*
" *Ptolomæus fuerit; qui in Mathematicis disciplinis omni-*
" *bus, in Astrologiâ præsertim, omne tulit punctum, ità ut*
" *Astrologorum Homerum eum appellemus liceat. Constat*
" *autem inter doctos, eum Antonini Pii temporibus floruisse.*
" *Sed quid externo opus est testimonio, cùm doctrina ipsa*
" *quæ hoc libro continetur, tantum non clamet à quo sit*
" *parente edita; hæc cum sit singularis & divina, cui po-*

" *tius eſt attribuenda quàm ei qui inter Aſtrologos tanquam*
" *Deus aliquis habeatur.*

And for a triple Teſtimony take what the learned Sir *Chriſtopher Heydon* writes of our *Ptolomy*; "He was (ſaith he) " honoured of all the world for his extra-
Defence of Aſtrol. p. 161. " ordinary Knowledge beyond the common reach of " mortal men, and eſpecially for redeeming this Art " from ſpurious Superſtitions, wherewith it was de-" faced.

And this I hope is ſufficient to reſtrain the licentious Tongues of men, who upon the foot of Learning ſhould know their diſtance with *Ptolomy*, if any ingenuity or modeſty be remaining in them: But if they have bid adieu to thoſe *Graces*, they may rail on, and by my conſent, all the notice or revenge which more ingenious men ſhall take of them, ſhould be *contemptu præterire & ſilentio.*

Yet I will be bold to add my ſuffrage too (and I believe all learned and ingenious Students in this Art will agree with me); *Si non ſcripſiſſet Ptolomæus, actum eſſet de Aſtrologia: If* Ptolomy *had not writ, Aſtrology had been utterly loſt.* And other foundation than what *Ptolomy* hath laid can no man lay; a skilful Architect may build upon it indeed, and raiſe fair ſuperſtructures (for the Theme is fruitful and large enough), but then he muſt make his Enlargements uniform, and not put in *Hetero-dox* and irregular pieces, which are contrary to and diſhonour the Foundation-Builder.

But ſuch is the fate of Human Condition, that the more excellent any thing is, the more it may be abuſed by the Ignorance, or the Malice, or the Lewdneſs of thoſe that handle it: For, as *Cardan* obſerves, we find it in experience, "*Unaquæque ars quanto Nobilior eſt eo*
Comm. in Ptol. lib 1. cap. 2 t. 14. "*pernitioſior, ſi per ſycophantas adminiſtretur: Quid enim* " *ſanctius Religione? Quid iniquius perdito Sacerdote?*
" *Quid*

"*Quid melius Juriſprudentiâ? Quid deterius improbo Ju-*
"*riſconſulto*, &c.? And I doubt not but any impudent fellows who rail againſt *Ptolomy*, whom they do not underſtand, and whoſe Study they would not have been worthy to have ſweep'd, will uſe the like Liberty with *Hippocrates*, *Solomon*, and *Moſes* himſelf.

But you ſeem to me in this Treatiſe to take off the Vail from the Hearts and Underſtandings of ſuch who have vaunted long in a ſuperficial skill of this Science (if at leaſt it be poſſible to take it off), but I mean ſuch as will be convinced by Reaſon, and are not obſtinate and obdurate in a long erroneous Practice. You do not change or invent new Rules in *Aſtrology*, but you reſtore the Primitive Principles; you lead them from their wandring Mazes, in running round the Figure to ſeek the Cauſe of Death, to fix them in the true genuine *Hileg* or Giver of Life, which muſt, and only muſt, meaſure out and determine their days; this all Antiquity of any worth, this Reaſon, this Experience teaches and demonſtrates. Let them ſtand out, the ſtouteſt Champion of them all, and produce but one ſingle Nativity (confeſſedly allowed on all hands to be true) where the Native dyed upon any Direction but that of the *Hileg*, or where they did not dye upon Direction of the *Hileg* to the proper *Anaretas*, *cæteris paribus*. This is plain out of the Oraculous *Ptolomy*, who tho' he treats of the Art too briefly and ſomething obſcurely, yet writes as if he were Θεόπνευς, and is always conſtant to himſelf in the fundamental Principles, of which the *Hileg* is one of the chief. Let the ignorant and barking Antagoniſts to this Doctrine give in their own true Genitures (if they dare) and you will fairly try the Iſſue with them upon this Point; but they are like ſome Women St. *Paul* ſpeaks of, that are ever learning, and never able to come to the knowledge of the Truth. 2 Tim. 3. 7.

I am ſorry, for the honour of the Art, that there ſhould be ſuch a heap of Examples to be produced to prove your *Defectio Geniturarum* by, and yet more might have been produced too. It is true, and it is a Reproach to the Art, that many of the moſt ignorant and illiterate modern Practicers have the honour to err in this point with very learned men both ancient and modern; *Junctine*, *Argol*, *Garcæus*, *Origanus*, *Gauricus* and the moſt ingenious and learned *Morinus* himſelf cannot be excuſed. And 'tis pitiful to ſee how miſerably they beg the Queſtion, and when a Perſon is dead, how they run from one thing to another, the Aſcendent, the *Sun*, *Moon*, to any ill Aſpect of a Malefick, nay and ſometimes of a Benefick too ſhall ſerve their turn, or the *Cauda Draconis*, or the Midheaven it ſelf directed for Death, which is very rarely, and will *quadrate* but in ſome ſpecial caſes, which I fear they do not underſtand. Thus rather than fail to have ſome Direction or other which contents them, they turn the Figure topſy-turvy, and remove it from *Eaſt* to *Weſt*, moſt confidently from any Eſtimate Time; and how can they then miſs of ſomething to humour them? As very lately an ignorant *Reformer* of *Aſtrology* hath impudently removed the preſent *French King*'s Aſcendent from the middle of *Scorpio* (his confeſſed *Horoſcope* by all learned men ever ſince he was born) to the middle of *Virgo*, to ſuit it with a new Crotchet of his own, too ridiculous to mention; thereby ſhamefully anticipating the true Birth almoſt 6 hours in time.

Theſe things give great Advantages to the Adverſaries of this noble Science, when they ſee ſuch diſcrepancy between the Practiſers of it, and with what pitiful ſhifts ſome of them do ſatisfie themſelves, taking *non cauſam pro cauſa*, and contradicting themſelves in every other Nativity, for they are not conſtant to any one Rule; And if they pleaſe ſometimes to kill a man by the

Sun

Sun under the Earth to the Square of *Saturn*, they will be ſo kind to let another man eſcape it; and the *Aſcendent* to the Body of *Saturn*, or the *Moon* (no way qualified to be *Hileg*) to the Square of *Mars* ſhall kill him; when if they underſtood *Ptolomy*, there is but one principal Giver of Life, which is the *Hileg*; and who that is, there are Rules to agree upon, tho' ſome skill in chuſing him: And this muſt be the ſtanding Principle in all Genitures whatſoever; All the reſt, and running from one Point to another, the Aſcendent, *Sun*, *Moon*, *Part of Fortune*, and what they pleaſe (when not endowed with *Aphetical* Qualifications) are all nonſenſe and adulterate Notions, not *Sterling Aſtrology*, and no more the cauſe of the Death of a man, or the length of his Life, than, as our *Kentiſh Proverb* hath it, Tenterden *Steeple is the Cauſe of* Goodwin's *Sands*.

How many falſe Genitures are given about, and how many are made falſe by bungling Artiſts, to turn them to their own *Lesbian* Rules, is incredible. The voluminous number of Genitures in *Junctine*, in *Origanus*, *Garcæus* and others, I perfectly believe not a tenth part true, and ſome hundreds publiſhed by our modern Authors, moſt took upon truſt, and will not abide the Touchſtone (I may ſay) of the Orthodox and Primitive *Aſtrology*. This hath plung'd many good and able Artiſts in the Mire, whence ſtriving to get out, they ran for Refuge to new-invented Fancies and Chimæras of their own, and ſo fighting with a *Phantome* broach'd thoſe Heretical Tenets and Opinions which we meet with in their Tracts. This makes ſome deſpair of fixing the true Art, after many years Study and Labour; and this makes others turn abſolute Recuſants, and I believe was the only cauſe made *Sixtus ab Hemingo* turn Apoſtate. For it is true, and will be true in all ages, what *Cardan* complained of in his; "*Filii ſuppoſititii & "Nativitates* Lib. de Revol.

"*Nativitates falsæ turbaverunt judicia omnium Astrologo-*
"*rum.* And, *Multæ Genituræ vel ludo vel etiam consulto fal-*
"*so circumferuntur.* But tho' this be a great and incura-
Lib. de Gen. in Gen. 83. bleMischief; yet with wise and unprejudiced men, it hath no more reason to impeach the Genuine Art of *Astrology*, than that Heresies do stain the lustre of *Divinity*, Quacks and Mountebanks blemish the Art of *Physick*, and perhaps kill more than they cure, and the corrupt petti-fogging *Lawyer* disparageth the Profession of the *Law*. If the foundation be false or weak, the superstructure must needs fall. If the Nativity be false given, if no such person was born at that time, if the Heavens and Planets were quite otherwise disposed, what wonder is it if the Artist shoot wide of the mark, and his Judgment agree with nothing either in Life or Death? But this *Obiter*, the thing I meant to tax was the mistaken point of the true *Hileg*, so little understood or regarded by some Practicers, tho' otherwise learned.

It hath been as strange as grievous to see the Confusion and Contradiction which hath appeared in publick among several who are Writers, and call themselves Authors in this Art, with what bitterness they contradict one another, and every one sets up their own Whimsies and Fancies, and yet pretend to be the only Searchers after *Truth*, and that they only contend for *Truth*, tho' at the same time they do nothing indeed but gratifie their own revengeful Humor in Railing and ill Language. Who have been the first aggressors in this kind, let them take it to themselves. But besides the Scandal which this hath created to the Art with learned and disinterested men, the errors on both sides hath yet dishonoured it more; of which, tho I am sure some of themselves are convinced, yet they have not the Ingenuity to confess, or recant them as publickly as they vented them; which if they were all pursuers and

enquirers

enquirers after *Truth* only (as they pretend) they would do, and lay aſide their private Animoſities; and this they would think no ſhame or reflection upon themſelves, if they imitated the learned and ingenious *Cardan*; who confeſſed he had erred, but deſpiſing the Pride of Vain-glory for *Truth*'s ſake, recanted and declared it to Poſterity; *Ego aliâs erravi & feci errare multos, ſed noſtræ ſinceritatis ſemper fuit magis diligere veritatem quàm gloriam vel utilitatem: Quod enim alii magno dedecori ſibi aſcriberent fateri tam ingentem errorem atque diuturnum, nos pro gloria inſigni ducimus calcaſſe faſtum exiſtimationis ob veritatem.* Behold the Ingenuity and Candor of the moſt learned man of his age! which if I could, I would recommend to all who think themſelves able to write, to imitate; and then it would fare well with *Aſtrology*, and we might hope to ſee it grow to more and more Perfection and Reputation every age. Com. in Ptol. l. 3. c. 38.

Your Treatiſe affords many other material things (beſides the purſuit of the true Hileg) in the management of a Nativity, worth obſerving and imitating too; which eſcape many Practicers, and are ſlighted by ſome, who think themſelves too old, or are too proud to learn, and others who are to dull to underſtand: I ſhall not ſo much as mention them, it not being my buſineſs or deſign, and becauſe I have been too prolix already, and they are obvious to every intelligent Reader. But I am perſwaded that all gentile, learned and unprejudiced Artiſts will give you thanks for ſo ingenious a piece, publiſhed to the world, not out of a diſpoſition to carp at other men's Labours (who have deſerved very well alſo by their endeavours) but to reform or rather reſtore ſome main Principles which were either forgotten, or eaten out by the Ruſt of Time, or depraved by the Corruption of many ages of Ignorance. And tho'

I know

I know ſome learned men who do give and take great liberty in their aſſigning the cauſes of Death, yet I believe (upon due conſideration) they will not jar with this Doctrine, nor be offended if the prorogation of their own Lives beyond what they expected many years ago, hath convinced them that they muſt reſort to ſomething elſe for their *Hileg*.

For my part, I give you my hearty Thanks for your Labour beſtowed in this Work, and for communicating or rather reviving to the world the good old ſound Doctrine, which was (I am bold to ſay) *ab origine mundi*, tho' the ancienteſt Tradition of it preſerved to us now be but 1500 years ſince by the Learned *Ptolomy*. I acknowledge my ſatisfaction in it, and if the preſent age have not Senſe or Gratitude enough to confeſs their Obligations alſo, yet be not diſcouraged, I will take upon me to be ſo much a *Prophet*, That ſucceeding times ſhall pay the due Tribute to your Memory, and acknowledge theſe Truths which you have laid down, when our Sand ſhall be run, and all our *Hilegs* ſhall have finiſhed their Courſe allotted them by the ſupreme Creator of all things.

In the mean time excuſe my holding a Candle to you in this way of Diſcourſe (who were better able to have taught me this Dialect), take it as a deſire in me to ſhew my Teſtimony of your Worth and Ingenuity in this Science, and that I dare own your Principles and You, who am,

Your aſſured Friend,

Edward Dering.

To

TO THE

Candid and Unprejudic'd

READER.

Kind Reader,

IT is the general unhappineſs of our preſent Age, that he knows nothing that doth not know in Print, *and as well increaſe the prodigious Iſſue of the Preſs as diſcover the Weakneſs and Inability of his own Parts and Pretences. I complain, and yet you ſee I add to the number; but the neceſſity of the caſe will, I hope, plead my Excuſe; for never did Aſtrology ſtand in need of a ſpeedy Reformation more than at this time; and never fewer able to perform it, notwithſtanding the prodigious number of Pretenders, who, if you will take their own Words for it, underſtand the Art better than ever* Cardan *did: Nay! or* Ptolemy himſelf.

Aſtrology is now like a dead Carkaſs, to which every Crow *or* Rook *reſorts and takes a Mouthful, and then flies to the next Tree, or other convenient place, and with his Croaking Noiſe tells the World he hath brought away the whole Body in his* Bill: *Theſe kind of Creatures*

are like a pack of Beagles in a Foreſt, which by reaſon of their ſmallneſs could not be detected and known to be there, were it not for the Telping and Noiſe they make; by which kind of Cry they purſue their Game. You may, if you pleaſe, transfer this ſimile to ſome of the Scandalous Fry, who under the Notion of Aſtrology, cheat Mankind by pretending to things not in Nature; like your Magick-Mongers, Sigil-Merchants, Charm-Broakers, *&c. a Crew of Knaves more fit to be puniſhed than encouraged: And indeed we find ſome of theſe Wretches among the Writers of Almanacks alſo; no wonder therefore the leſſer K——— uſe it.*

Aſtrology hath another ſort of Votaries that make Mountain-Pretences of their Abilities in Art (as they call it) and their monſtrous familiarity with their Divine Urania, *a Lady for whom they have a mighty Reſpect, if you can but believe them; and yet at the ſame time cloath the* poor Gentlewoman *in a* Fool's Coat, *pin* Papers *at her* Tail, *and in all their Draughts of her, make her appear a compleat Monſter, by their ridiculous (yet laborious) management of the Art and Rules they pretend to; never conſidering that their Principles and Practice ought to agree, and that each Cauſe ought to have always the ſame or an adequate Effect; and it is by this undiſcreet management that our Authors have made ſo many Unbelievers; for when men of Ingenuity come to read the Authors that teach us, and meet with ſo many notorious Contradictions in them, it ſours their Opinion of that which before they thought moderately well of.*

There is another ſort that are ſtrenuouſly diligent in finding out Novelties, and loading the Art with Fooleries of their own contriving; and if they happen to have a good way in telling a Story, and a little Intereſt among mankind to be believed; the more ignorant ſort, that love Impoſſibilities, and to hear of things not in Nature, do immedi-

immediately ſwallow the Gudgeon. And thoſe men that are the promoters of this, and ſuch like ways as theſe are, do not at all underſtand any thing of the true primitive Aſtrology, *but only endeavour to ſet up ſomething under that Name, upon which to build a Reputation and Trade for their Lives. And beſides, if you look out among our* Engliſh *Authors, pray conſider how much Advantage, Credit and Reputation they have brought to the Art by all they have done theſe laſt Forty Years either in Printing or Practice; and when you have numbred its Profeſſors, you will not find One in Ten but what pretend to it more for the Profit it brings, than for the Advantage and Promotion of the Art: Nor is there One in Forty of theſe Queſtuaries able to do any thing, if they were willing; for their buſineſs is to make themſelves Maſters of the Pratling part, that they may talk of it, and be great among thoſe in* Plato's Cave: *But for Reformation, and thoſe that undertake it, they eſteem ſuch their Enemies, and not fit for Converſation.*

Theſe are the Profeſſors of Aſtrology that make it ſo Contemptible and Scandalous; and theſe are the men that Ptolemy *complains of in his time; as you may ſee,* Lib. 1. Cap. 1. *where he tells us,* Præterea multi quæſtus cauſâ alias divinationes venditant, nomine & dignitate hujus Artis, ac vulgo imponunt, multa prædicentes, quæ non ſignificantur naturalibus cauſis. *And in divers other places of that firſt Book and Chapter he complains of theſe Ignorant and Knaviſh Abuſers of the Art in that time when he writ.*

And theſe are thoſe Aſtrological Hypocrites that Cardan *exclaims againſt in his Comment on that very Chapter before quoted, and the Text in particular mentioned; where after he hath nominated divers ways that the Knaves of thoſe times uſed under the Notion of Aſtrology, he ſays;* Mendaciis abſurdis artem hanc Vituperantes. *So that*

it is no ſtrange thing (you ſee) for a Crew of ignorant Fellows, that know nothing of Aſtrology, to crowd themſelves under that Name and Character; look out into the world and you will certainly find your Tr—ers *and your* Co--ys *in every corner of the City and Nation; and where ever you find that Crew, that pretend to ſuch Villanies, be certain they are perfect Strangers to the Truths of Aſtrology, and know nothing of the matter; being only excellent in Tricking and Cheating. Nay, I know one ignorant Fellow that hath lived by the Art theſe Thirty Years, told mighty things about Celeſtial Influence, and the truth of the Art in print; and yet I often hear, He doth in Company at Taverns ſay, It is a Cheat; that there is nothing in it; and that he uſeth it only for a Livelikood: I ſuppoſe you will gueſs at the man, his Guts and his Brains often contend for the Prehemineence.*

Now let me exhort all thoſe that are real well wiſhers to Aſtrology, to ſet to the Work in earneſt, get many Nativities that are true ('tis no matter what their Quality is) work and obſerve whether your Directions have the ſame effects in one that they have in another's Nativity; make your ſelves Maſters of Ptolemy's *Rules and Principles, and make him your Standard to try your Operations by: Learn to chuſe your* Giver of Life, *your* Poiothanatos, *and your* Biothanatos: *And when you are Maſters of theſe, you will be able to ſee through thoſe Fooleries no win faſhion among thoſe that are your Maſters and publick Teachers of the Art in all the corners of the Town. When you are got into this Method and Way, you will ſee a Proſpect of arriving at ſomething that will be ſatisfactory to the laborious Student in his farther purſuit after Truth, and yet with me deſpair of ever ſeeing it brought to a compleat Perfection; and both of us ſay with* Campanella, Ptolemeum ſequimur———Omnes enim Aſtrologi omnium temporum, ab exordio Mundi ad nos, non ſufficiunt

unt ad Aſtrologiam totam & recte conficiendam. *And as a Concluſion to this Paragraph, give me leave to ſay, and that moſt truly, That all Methods, Ways and Projects in Aſtrology, not founded on the Principles and Doctrine of* Ptolemy, *are vain and idle; and all thoſe that employ themſelves in ſuch Methods,* &c. *do but triſle away their Time, and are never the better.*

When I quote Ptolemy *in the following Treatiſe, it is that Tranſlation done by the Learned* Melanchthon, *and printed at* Baſil *in the Year* 1553. *and is the beſt of all the Tranſlations that are extant of the* Quadripartite. *And I have an Intention to Print that Tranſlation of* Melanchthon *again, it being grown very ſcarce; and to Print* Melanchthon's *Epiſtle before it likewiſe, and to add to it a ſhort Comment on the remarkable Chapters in the two laſt Books, making it a handſom Pocket-Volume, in a clear Letter; an excellent Companion for thoſe that are ſtudious in this Art; and whoſoever is once Maſter of that Treatiſe, will ſet a ſmall value on the reſt of the Authors. And it muſt be done at our own Charge, becauſe the Bookſellers will not encourage it, nor be at the Charge to do it well and fair.*

When I quote Argol's De Diebus Criticis, *it is that Edition Printed at* Padua *in the year* 1652. *and is both the beſt and laſt, and a good thing in its kind, though the Nativities are for the moſt part falſe, and his Rules miſapply'd.*

I intend alſo to give the world a few Nativities, perhaps an Hundred or Two, in a way different to all that have gone before me; and in all that I Print, I will take care to give the true Eſtimate Time, which all the Authors on that ſubject have hitherto omitted: It is the want of that which hinders our examining thoſe already printed, and ſo prevents not only me, but all men elſe to endeavour a Correction of them. It is too arbitrary to impoſe upon mankind ſuch Nativities that we have corrected, and neither

give

give Reaſons, nor the Eſtimate Time thereof, to aſſiſt them that come after; ſome differing Three Hours from the Eſtimate, but commonly half an Hour, or an Hour: So that all that have been done hitherto, are of no uſe but to ſtare upon, and that with a doubtful Eye too.

I have not elected a Time for Publiſhing my Book, which perhaps ſome will wonder at, eſpecially becauſe Saturn *is on my Radical Sun; let it take its Fate, if the preſent doth not like it, the next Age, I am ſure, will thank me for it; and this Book will be the occaſion of the Old Doctrine's Reſurrection at one time or another.*

And now Reader, I give it into thy Hand, prithee do not cenſure the Doctrine nor the Matter before you underſtand it; you know whoſe Faculty that is; read and conſider well the matter throughout this whole Book; and when thou haſt done that, lay by partiality, and judge fairly, and do by me as you would be done by, were you in my place and ſtation; and then I can ſay, you are a kind Reader; and yet it is no more than you ought to do by all, as well as

From my Houſe in
Salisbury-ſtreet,
July 19th 1697.

Your Friend,

John Partridge.

A Table

A Table of the Chapters and Nativities in this Book.

PART I.

Chap. I. *Proœmium*, pag. 1
Chap. II. *Of a Scheme of the Twelve Houses*, 26
Chap. III. *Of Directions to the Angles*, 39
Chap. IV. *Of Directions to the* Sun *and* Moon *in the Zodiack*, 54
Chap. V. *Of the Antiscions of the Planets*, 66
Chap. VI. *Of the* Part of Fortune, 70
Chap. VII. *Of the Alchocoden*, 76
Chap. VIII. *Of the Almuten*, 79
Chap. IX. *Of the Alfridaries, Chronocrators, Lord of the Orb*, &c. 81
Chap. X. *Of Transits and Eclipses*, 86
Chap. XI. *Of Heliocentrick Aspects and Directions*, 93
Chap. XII. *Of the Errors in Nativities handed down to us*, 101

PART II.

The Introduction, 112

The Nativity of
- Zaga Christi, 114
- Cardan, *the time only*, 118
- Morinus, 120
- Gustavus Adolphus, 127
- Franciscus de Bonne, 136
- *The Queen of* Poland, 138
- French *King*, 143
- Hemminga, 147
- *Cardinal* Richelieu, 154
- *Monsieur* Tronson, 155
- *Nativ. of* C. Condren, 159

Observ. on Morine's *Theor.* 162

PART. III.

The Introduction, 175
Argol's *Animadversions*, 177

The Nativity of
- *Pope* Gregory *XIII.* 184
- *Pope* Sixtus Quintus, 186
- *Pope* Urban *VII.* 188
- *Ca.* Ascanius Columna, 190
- French *K.* Lewis *XIII.* 192
- *Cardinal* Farnesius, 194
- Ann *Queen of* Poland, 195
- Gonzague *D.* Mantua, 197
- *the Duke of* Veimar, 200
- *Duchess of* Sfortia, 203
- Molinus *Sen. of* Venice, 207
- *Ca.* Verospius Roman. 208
- *Cardinal* Gipsius, 211
- *Cardinal* Mantica, 214
- *Cardinal* Spinellus, 216
- *Cardinal* Mazarine, 219
- *Cardinal* Urfinus, 223
- Octavian. Ubaldinus, 226
- Octavianus Vestrius, 229
- Laurentius Mancinus, 231
- *Cardinal* Matteus, 233
- *Cardinal* Cæsarinus, 237
- *Cardinal* De Balneo, 240
- *Dom.* Fœlix Gloveria, 243
- N. Burattus Bononi, 245
- *Cardinal* Blanchettus, 247
- *Cardinal* Ubaldinus, 250
- *Cardinal* Paravacinus, 253
- *Cardin.* de Comitibus, 257
- *Cardinal* Simoncellus, 260

Examp. of direct. ☽ *to Antis.* 264
Observ. on ☉ *being Hileg.* 266

PART

A Table of Nativities, &c.

PART IV.

The Proœmium, 270

The Nativity of {
- *the World*, Nero, Alexander, 271
- Henry *VI. K. of* Engl. 272
- Henry *VIII.* 273
- Edward *VI.* ibid.
- *Q.* Mary *and* Elizab. 275
- *King* James *I.* 277
- *King* Charles *I.* 278
- *Duke of* Glocester, 279
- *Lady* Mary, ibid.
- *Duke of* Lenox, 280
- Henry *II. of* France, ibid.
- Henry *III. IV. of* Fr. 281
- Frederick *K. of* Den. 283
- Picus Mirandula, 288

The Nativity of {
- *Duke of* Albemarle, 292
- *Four Popes*, 295
- Melancton *and* Luther 296
- *Bishop* Hall, 298
- *Minister*, 303
- *Judge* Reeves, 306
- *Sir* Robert Holburn, 308
- *Sir* John Reynolds, 314
- John Booker, 319
- *Mr.* Vincent Wing, 321
- *Mr.* John Gadbury, 326
- *Madam* Taylor, 328

The Nativity printed by Coley, *in his* Clavis, 336

The Nat. of a {
- *Young Gentleman*, 341
- *Gentleman*, 356
- *Young Woman*, 358
- *Young Lady*, 359

ERRATA.

PAge 1. line 3. read *Proœmium.* l. 5. dele *a.* p. 23. l. 27. r. *Erroneè.* p. 118. l. 4. r. *Semiquadrate of Mars.* p. 119. l. 30. d. *in.* p. 127. l. 13. r. *Tronson.* p. 135. l. 10. r. *Mortem adflictus.* p. 149. l. 21. r. 1553. p. 154. l. 19. r. *A. R. M. C.* p. 161. l. 30. d. *I.* p. 179. l. 12. r. *Dominator.* p. 203. l. 25. r. *Genitures.*

There are some other Literal Faults and Mispointings, which the Ingenious Reader will soon observe and mend by his Reading.

In the *Flagitiosus Mer. Flagellat.* p. 10. l. 15. r. *Return.* l. 35. r. *these are.* p. 20. l. 38. r. *Opprobria.*

Defectio

Defectio Geniturarum.

CHAP. I.

PROÆMIUM.

THE Learned *Cardan* begins his Aphoriſms, in imitation of *Hippocrates*, with, *ὁ Vita brevis Ars longa*; and it is a Sentence fit for every Man's Memory and Conſideration, that thinks himſelf able by Writing to tranſmit the Myſteries, Principles and Practice of any Science to Poſterity, to remember, That as Man's Life is ſhort, ſo he ought to make his Rudiments, Matter and Method, both ſhort and comprehenſive; and, to the beſt of his Knowledge, to deliver no more than he hath really found true in his Practice and Study; and not to lay down Suppoſitions and Whims, which he conceives in his own Opinion only, for ſubſtantial Doctrines, without either Reaſon, or, what is more authentick Experience; for, by ſo doing, inſtead of making the Art he writes of plainer and eaſier to be underſtood by Learners, he clogs it with more Difficulties and unintelligible Matter than it was before: And, by ſuch Mæanders, inſtead of an Introduction and Tutor to what they deſire, he brings them into a Labyrinth and Confuſion ſo intricate, that it is very hard, if ever poſſible, to extricate themſelves again. And this I

ſpeak knowingly, my own laborious Experience having taught me this Leſſon; and how rational it is for you to believe me, will be ſeen hereafter in this Treatiſe following. There are no Errors in being, that I have met with, that want ſome Author or other to countenance and promote them: And if there is but an Author to be produced and quoted by a young Student, for any thing in his Practice, how erroneous ſoever it is in it ſelf, and contradictory to Reaſon and Nature, he is well contented, and remains ſatisfied with its Truth, becauſe ſuch an Author ſays it. I believe you may find it upon your own Enquiry, I am ſure I have, that there are a great many of our Authors ſet up with a very ſmall Stock, if any Man may be Judge in the Caſe beſides themſelves; and therefore our Errors are not of Yeſterday, but convey'd and brought down to us by the Stream and Current of Antiquity and Tradition: And, to ſay the Truth, moſt of our Authors have but tranſcribed, one from another, a little Truth with a great deal of Error; and, I think, he is the true Artiſt that can make a true Separation, and draw the Line between them both, and, I am ſure, there was never more need of ſuch a Work than at this Time.

If what I have now ſaid is allowed to be true, then it will appear that our own Authors have deceived us in our firſt Rudiments, and even at our beginning we took a great deal of Pains to learn Falſhood and Errors, a thing ſo much deteſted and declaim'd by all Men; and, if ſo, it is almoſt impoſſible for us, while we keep that way we began, to come to any probable Point of Reformation. And, to this purpoſe, Phyſicians tell us, That what Errors ſoever are begun in the firſt Digeſtion, are by no means regulated or amended in the ſecond and third; and therefore Truth and we ſeem like two Lines drawn from one Centre, the farther extended, the wider and further diſtant: And, to keep ſuch a Courſe, is to reſolve never to meet. Now, in my Opinion, the way to amend theſe Enormities in Science, and regulate and reform theſe Errors, is to examine our Authors, by whom we have been miſinformed, and alſo miſled; and if, upon the whole, we find any Cauſe to diſſent and differ from them, upon very good Grounds, I think it is no abuſe or injury done to them; nor

nor will the Students of the preſent Age ſuffer thereby, if by ſo doing they better inform their Judgments. And, again, if, upon this Enquiry, our Authors are not found in the wrong, their Authorities are no ways abuſed, but will appear more valid and reputable than they were before; and though we ſhould find them to be in the wrong in ſome things, yet I acknowledg it my Duty, and every man's elſe, to pay a due Reſpect to their Aſhes and Memory, for the Advantage that they intended, or we have received by them; and in examining of their Labours and Writings, to do it with Reſpect, and not to trample upon the Dead. But if any man ſhall ſeem to impoſe any thing upon us becauſe it is of a long ſtanding, or becauſe it was writ by an Author of great Authority long ſince, and for nó other Reaſon, I muſt beg his Pardon if I do not believe it; for Antiquity and Tradition of that nature hath no Power to prevail on my Belief, unleſs they bring with them more demonſtrable Arguments of Verity than the *Power* of *Antiquity*, and the dubious Proof of Three, Four or Five Hundred Years ago; for I am very well aſſured, there are *Old Errors* as well as *Old Truths*, and the former ſeem to exceed the latter in Number; and therefore, if I give Credit to an Old Author, it muſt be for ſomething elſe beſides his Antiquity and great Burthen of Time.

The Learned Author of the *Pſeudodoxia Epidemica*, lays the Source and Original of Error to the Charge of our firſt Parents, 'who in that priſtine State were *deluded* and *deceived*, 'and, after that, *deluded* and *deceived* one another, to the 'diſcovery of their own Shame, and the Entailing the Curſe 'on their ſcandalous Offspring; who, notwithſtanding (if 'Poſterity may take leave to judge of the Fact, as they are 'aſſured to ſuffer in the Puniſhment) were groſly deceived 'in their Perfection: And ſo weakly deluded in the Clarity 'of their Underſtanding, that it hath left no ſmall Obſcurity 'in ours, how Error ſhould gain upon them. It is too true, indeed, that Error did begin with the Order of Nature; and the firſt Injunction laid upon us, *In the Sweat of thy Brows*, &c. ſeems to inform me, That one part of that Curſe was Man's continual Labour and Endeavour; and that either through Frailty, Overſights and Errors, the Work of one Hour ſhould

lay the Cauſe for the Labour of another; ſo that Human Toil is not to end ſo long as his Breath is in his Noſtrils. And at laſt, he concludes, ſaying, 'Thus we may perceive, how 'weakly our Fathers did err before the Flood, how continu-'ally, and upon common Diſcourſe they fell upon Errors after-'ward: It is therefore no Wonder we have been erroneous 'ever ſince; and being now at the greateſt Diſtance from the 'beginning of Error, are almoſt loſt in its Diſſemination, 'whoſe Ways are Boundleſs, and confeſs no Circumſcri-'ption.

Thus it appears there are Errors, and that thoſe Errors had an Original, from which Source they are diſſeminated, and now ſpread throughout the whole Body of Nature; and though it is generally owned and allowed, that all Men err, yet how hard is it to get a Conceſſion from any man's Mouth, to accuſe himſelf? We can diſcover Errors in others at a Diſtance! nay, in our Friends and Relations! But in our ſelves, ſuch is our hard Fate, that either we cannot, or elſe we will not diſcover any thing of that nature, or like it; and therefore, till we can draw this Curtain of Self-Opinion to one Side, and give our ſelves the Leave and Liberty of ſeeing our own Errors as well as other men's, we ſhall never make any Work to the purpoſe, in order to a Reformation in this Study and Practice: For till every man is willing to ſearch, and ready to own, as well his as other men's Errors, 'tis impoſſible to expect any Conſent to a Regulation, or that they will agree to part with their Errors (or, to ſpeak more moderately and leſs offenſive to to the angry men) and Shadow of Truth, at preſent in general Reputation, and ſome of them introduced and uſed in all men's Practice and Study in this Art. Nay! ſuch is the Tyranny of Cuſtom, and our Juvenile Education, that what we have once ſucked in early, and contentedly believed and embraced it for ſeveral Years after; how loth and unwilling we are to part with it, though it ſhould be for our Advantage, Profit and Eaſe! How unwilling the *French* Slaves are to part with their Chains? How loth are the Papiſts to part with their Apiſh Religion, or to enquire into any other, though more rational and probable! How contentedly the Wild *Iriſh*, and the *Scots* in the Mountains,

tains, live with a ſorry Dyet and bruti∫h Converſation, and no ways deſirous to change their Condition? And how well the King of *Fez* his Vaſſals are ſatisfied, to come when they are ſent for, and ſtand ſtill to let their King beat out their Brains, either for Sacrifice or Puni∫hment, according as his lawleſs Will thinks fit? And all this is but the effect of Cu∫tom and Education; they were born and bred in, and under ſuch Cu∫toms and Oppreſſions, by which they have ſubjugated both Body and Mind, and have no deſire either to change their Conditions, or ſeek for more Freedom, Eaſe and Relief; and to undertake to perſwade theſe People to forſake theſe Inconveniences and Oppreſſions, and to embrace and enjoy the Felicity of a free and happy People, is a Task for a *Cicero*, and next to an *Herculean* Labour; ſo unwilling are ſome People to part with their Errors, fooli∫h Opinions, and Ignorance.

And therefore, to this purpoſe, it will not be improper to tell you the Story of *Plato*'s *Cave*, as you have it related by *Camerarius*, in his *Hiſtorical Meditations*, page 154. 'Sup-'poſe *(ſays he)* in your mind, ſome Cave, that is ſpacious, 'very hollow and deep within, that hath Vents and Holes in 'the Top, through which the Light may be ſeen; ſuppoſe 'alſo, that in the bottom of this Cave there be men ſet, and 'brought up there from their Childhood, chained and kept 'ſo ſhort, that they cannot turn themſelves to thoſe Holes, nor 'ſtir, nor ſee any thing but what is at a diſtance, and right 'againſt them. That behind and over them there ſhineth a 'great Light, between which and theſe Priſoners there is a 'way aloft, and (as it were) hanging in the Air, and by 'that Way a Wall; on which Way many do go and come, 'carrying divers Pieces of Houſhold-Stuff, Shop-Wares, Fi-'gures of Beaſts, Men, and divers other things: And that the 'Shadows of all theſe things, thus carry'd, are by theſe Priſo-'ners ſeen upon the Wall: And that thoſe People that carry 'theſe things, ſome hold their peace, others talk among them-'ſelves, as ſoftly as they can; To be ſhort, that all this may ap-'pear like a Scaffold, where Players ſet up Babies and Puppets, 'which they make to move, mixing ſome Voice and Words 'of Merriment between, and afterward to quarrel and knock

'one

'one another, to make the Company Sport, who ſee not the 'Hands of thoſe that move thoſe Images and Puppets. But, 'perhaps, you will ask me, What I mean by this ſtrange ri- 'diculous Den, that I have thus deſcribed to you? Why, I 'will tell you that preſently.

'Let us ſuppoſe, That theſe Men, thus chained and faſt 'tied, reſemble us. And, what can they ſee within the 'Cave? Neither themſelves nor their Fellows, nor yet the 'Implements and things that are carried; for they are in Dark- 'neſs, and can diſcern nothing where they are, but thoſe 'Shadows that the Light doth ſhew and repreſent on the 'Wall by the Cave. And, if they could talk one with an- 'other, they would, without doubt, take theſe Shadows for 'living, real and ſubſtantial Creatures. And, if, from the 'Voice of thoſe that paſs along by the Wall, ſome Eccho 'ſhould reſound in the Bottom of the Cave, Do you think 'that theſe Priſoners would believe that this Noiſe came from 'any other thing than the Shadow that paſſed away? I think 'not, but do really judge that they would have no Ap- 'prehenſion of any Truth and Reality, but in thoſe Shadows 'only.

'But, let us now untie them, and free them from their 'Ignorance, What will then follow? Why then, I judge, 'they being unchained, and brought out toward the Light, 'the Priſoner that ſhould firſt come to this, would be much per- 'plexed, his Eyes would be weak, and he would not be 'able to look on thoſe Pieces, of which he had before ſeen 'their Shadows. And then, if any one ſhould ſay to him; Ho, 'Friend, heretofore thou ſaweſt but the Shadows, now ſee 'the things themſelves; and, beſides, if then he were asked, 'What they be? and how they were called? you may be 'ſure he would be at a great *Non-plus*, and take the Sha- 'dows, which he ſaw before, to be truer than the real things 'that are laid before his Eyes; and if ſome man ſhould take 'him out of the Cave, and carry him into the open Light, 'do you think that his Eyes would not dazle and be weak, 'and that he would not turn away from the Light, and with 'ſpeed go into the Cave again, and behold the Shadows as he 'did before? Yes verily. But if one ſhould take him againſt

his

'his Will, and force him into the Light by rugged means, 'and through narrow and painful Ways, Do you think he 'would not frown at it, be angry, and reſiſt with all the 'Power and Force he had? If one ſhould bring him up to a 'high Mountain, would he not turn away his Eyes, and re- 'fuſe to ſee any thing, like *Hercules*'s *Cerberus?* Becauſe it 'would be impoſſible he ſhould endure thus the Light, and 'look upon ſo many good things as would be about him, if 'he were not accuſtomed thereto by little and little. Firſt, 'then, he would caſt his Sight upon Shadows, then in the 'Shadow of the Sun he would behold the Figure of ſome- 'thing, and next the Bodies themſelves made plain by the 'Light. After that, he would raiſe his Eyes to Heaven; by 'Night he would look upon the Moon and the Stars; in the 'Day he would inure himſelf to turn his Sight toward the 'Sun, and think with himſelf that this is the great Torch, 'which diſtinguiſheth the Times, and cauſeth the various Re- 'volutions of the Year, and that from his Brightneſs thoſe 'Shadows proceeded, which he had ſeen in the Cave. Into 'what Diſcourſes (I pray you) do you think, he would enter, 'ſo often as he ſhould remember his dark Cave, his Chains, 'his former Thoughts, and his Shadows? ſurely he would 'proſtrate himſelf before God, and in all Reverence thank him, 'becauſe he was at laſt drawn out of that dark Priſon, and 'would deplore the State of his Fellows, which he had left 'behind him in ſuch Miſeries. But, if it were the Cuſtom 'in that Cave, to applaud, honour and recompence with a 'Reward thoſe that ſhould ſee theſe Shadows more diſtinctly, 'or, that could beſt remember which had been the firſt Sha- 'dow or the ſecond, or which had paſſed by but once, or thoſe 'that were to paſs by preſently, if there were ſuch an Order 'in their Motion and Going: Can we think it poſſible that 'our Man, brought forth into the Light, would wiſh to have 'a Share in thoſe Honours, Praiſes and Rewards again, or 'envy thoſe that ſhould enjoy them within the Cave? I do 'not think it, but rather believe, that he would more wil- 'lingly go to the utmoſt part of the North, and toward the 'Frozen Sea, than to be King of the Blind. But, ſuppoſe, 'that the ſame Man were to return again (at the End of ſome

'time)

'time) into his Place within the Cave, would he not be as 'if he had loſt his ſeeing, having left the Light, to go again 'into Darkneſs? And, if they ſhould diſpute within, which 'of them all ſaw the Shadows beſt, and that our man ſhould 'ſpeak of them what he now knows; would they not all 'mock and laugh at him, think ye, and cry out, That 'their Fellow was mad or bewitched, and that he was much 'the worſe for going out; and that he was returned ſtone-'blind; and, then, with a general Vote and Conſent all 'agree, That there is manifeſt Danger and Peril in going out 'of the Cave; and, beſides, if any one ſhould go in to un-'tie them, and bring them forth into the Light, they would, 'without doubt, uſe their utmoſt Endeavour, to reſiſt with 'Hand and Foot, and, if they could, pull out his Eyes too, 'that ſhould endeavour to do this Kindneſs for them, and 'bring them into the Light, and to the Enjoyment of real 'Truths. Even ſuch is *Plato*'s Cave, the Expoſition of which may be ſeen in the Author himſelf, from whence it was taken, and which *Politian* hath ſince repreſented in a *Latin* Poem, called *Lamia*.

It is needleſs for me to undertake an Expoſition of this Parabolical Cave, ſeeing the thing is ſo plain in it ſelf, and ſo eaſie to be apprehended by any Reader, how dull or ſtupid ſoever he ſhould happen to be. However, I will make this one Remark upon it, in reference to the Author's Deſign in the thing: And that is, There are a great Number in the World, who hug themſelves in their own Notions, Opinions and Apprehenſions, derived and formed according to their own Sentiments of things in Nature, or elſe borrowed from Tradition and Antiquity, which, when they are throughly grounded in them, they count it no leſs than Hereſie in any man that ſhall queſtion their Truth: And he or they that are the moſt excellent among them, either for ſome peculiar Faculties and Abilities, or elſe their Proficiency in ſome ſort of Errors more than the reſt of the Society, puffs them up: And they would be thought *Little Angels*, or at the leaſt *Heroes*, and perſwade the reſt of Mankind, That all they who are out of *their Cave*, know nothing, in compariſon to them, who ſee ſuch *pretty ſhadows*, and ſuch *gallant Puppets*; and therefore

therefore they that are willing to dwell in the Cave, they ſhall have my free conſent to continue there ſtill, and let them believe their Fooleries are Truths, their Shadows are Realities, and their Puppets are living Bodies, it is no Injury to me, I will peep in upon them, and alſo pity them: Nay! I will go further too; I will call them out, but if that will not do, Peace be with them, for I will not run the Riſque of going in to them, leſt I ſtumble and break my Face, a very fit Reward for one that is fool-hardy, and will venture his own Life to inform another's Underſtanding.

It is one part (and a great one too) of man's Happineſs, that he hath Sence and Reaſon, to conſider the good and bad Occurrences of his Life, and thereby to endeavour to chuſe the one, and ſhun and evade the other; and alſo to examine the Probabilities and Improbabilities of the Rudiments, Rules and Methods laid down, to inſtruct and teach the Students in all Parts of Natural Learning; and, certainly, ſhould we refuſe and deny our ſelves the Uſe of our Reaſon in theſe things, and ſwallow down all things greedily that are delivered to us, under Pretence of Information, for abſolute Truths, without ſo much as enquiring the rationality of the thing, and its coherence with its own Principles, and the order of Nature; we may in a ſhort time herd with the more ſenſible ſort of Beaſts; and alſo tell our Fellow-Creatures, We out-do our firſt Parents (whom we often think very hard of) in giving Credit to Lies and Falſhood; they were deceived by Suggeſtion and Perſwaſion, we by Impoſition and Cuſtom; they in their Innocence knew no ſuch thing as Error: But we know little elſe; and if any Man doubts the Truth of this Aſſertion, let him repair to his own Boſom for full Satisfaction.

It is certain, and beyond all Queſtion, that *Errors*, *Miſtakes* and *Lies* are more common, obvious and practicable than real Truths; for in an Action or Accident within a Bow-ſhot of our own Habitations, how many various Stories ſhall we hear about it? And, how variouſly and confuſedly every Relater ſhall deliver the Circumſtances of this Action, is known to every one; and, perhaps, at laſt, when the beſt Account comes, it may have ſome mixture of Error, either a Miſtake,

chargeable to the Defect of Memory; or being willing to palliate ſome part of the Action by a ſoft and tender Relation, when, at the ſame time, they ſtrain another part of it beyond the true and real Action it ſelf, which may very properly take the Name of Partiality. Or by ſome hot-headed Hearer and Teller of News, who having heard the Relation from half a dozen at once, remembers ſcarce any thing from either of them, but makes a new Relation of his own, ſomething like the other, and away he runs with that, and tells it, to every one he meets, for Truth; and this you may very well call Confidence, *&c.* And do you think this is not ground enough to fill a whole Pariſh or City with Lies, when the Reporters of theſe things, like Atoms, fly into every Corner and Part thereof, and each man tells what he hath heard or apprehended of the Matter? And thus will the Account go, till you can ſpeak with the Actors of it themſelves, or with ſome Intelligent man, that hath had it from them, or the true Relation of it by one that ſaw and obſerved the whole. Now, let us conſider, how many People there are that are willing or deſirous to enquire out the Truth of this matter; not one in a hundred, perhaps not one in a thouſand; for the generality of People are not inquiſitive after Truth, but *News!* And, when they have heard a Story, it ſerves them to talk of till they hear another, and ſo one Lie drives in, and alſo drives out, another; and by this Courſe and Cuſtom the Faculties of the Body are imployed, and the things ſerve to talk of as well as if they were true indeed; it ſounds as well, ſpends Time as well, and the Hearers of it, when related, ſtare and admire at it as much as if it was perfectly true; and thus the Rattle goes on, and they are all very well contented.

Why, juſt ſo it is with our Book-wrights, exactly in every particular thing I have here mentioned; for every one that can talk, is not fit to tell a Story, or carry a Relation of a Matter; nor is every one that can write, fit to write things of Science, though perhaps he may underſtand ſomething of it; and he that can tell a Story well, doth generally embelliſh his Diſcourſe, ſet it off with a Lie or two, or, to ſpeak more ſoft, ſome new emphatick Invention of his own; why, juſt

ſo

ſo it is with our Writers and Authors of Books in general: They throw in ſomething of their own, which, they think, ſounds well enough to them, and may paſs current without Sufpicion of being a new Doctrine; and this the Reader is obliged to take among the reſt, without either *Why* or *Wherefore*. But, it would be endleſs to run into Diſcourſes and Arguments of this Nature, and of a *Proœmium* make a Treatiſe: Beſides, it is needleſs to follow this Track any longer, for I ſuppoſe there are few or none will deny Errors to be delivered in this Method and Order; if they do, let them repair to any printed Author, in every Page of which it is very probable they may find either Errors of the Author, or Miſtakes of the Printer, and in ſome Pages both, for their Safaction. For if Authors, in all kind of Learning, had not been ſufficiently fertile in that untoward ſort of Product, the Learned *D. Primroſe* and Sir *Thomas Brown* had ſpent their Time in vain when they made an Enquiry into *Vulgar and Common Errors*. And, to that Purpoſe, hear what the latter of them ſaith, pag. 20. *Pſeudo. Epidem.* 'But the mortalleſt Enemy *(ſaith he)* unto 'Knowledge, and that which hath done the greateſt Execu-'tion upon Truth, hath been a peremtory Adheſion unto *Au-'thority*, and more eſpecially eſtabliſhing of our Belief upon 'the Dictates of *Antiquity*. For (as every Capacity may ob-'ſerve) moſt men of Ages preſent, ſo ſuperſtitiouſly do look 'on Ages paſt, that the *Authorities* of the one do far exceed 'the *Reaſons* of the other: Whoſe Perſons indeed being far 'removed from our Times, their Works, which ſeldom with 'us paſs uncontroll'd, either by Contemporaries, or by im-'mediate Succeſſors, are now become out of the Diſtance of 'Envy: And the further removed from preſent Times, are 'concerned to approach the nearer unto Truth it ſelf. Now, 'hereby methinks we manifeſtly delude our ſelves, and wide-'ly walk out of the Track of Truth.

'For firſt, men hereby impoſe a Thraldom on their times, 'which the Ingenuity of no Age ſhould endure, or indeed the 'preſumption of any did yet enjoyn. Thus *Hippocrates* about 'Two thouſand Years ago, conceived it no Injuſtice, either 'to examin or refute the Doctrines of his Predeceſſors: '*Galen* the like, and *Ariſtotle* moſt of any. Yet did not any

'of theſe conceive themſelves infallible, or ſet down their 'Dictates as Verities irrefragable; but when they either de-'liver their own Inventions, or reject other men's Opinions, 'they proceed with Judgment and Ingenuity; eſtabliſhing 'their Aſſertions, not only with great Solidity, but ſubmitting 'them alſo to the Correction of future Diſcovery.

'Laſtly, While we ſo devoutly adhere to Antiquity in ſome 'things, we do not conſider we have deſerted them in ſeveral 'others. For they have, indeed, not only been imperfect in 'the Conceit of ſome things, but either ignorant or erroneous 'in many more. They underſtood not the Motion of the 'eighth Sphere, from Weſt to Eaſt, and ſo conceived the Lon-'gitude of the Stars invariable. They conceived the Torrid 'Zone unhabitable, and ſo made fruſtrate the goodlieſt part of 'the Earth. But, we know now 'tis very well empeo-'pled, and the Habitation thereof eſteemed ſo happy, that 'ſome have made it the proper Seat of Paradiſe; and been 'ſo far from judging it unhabitable, that they have made it 'the firſt Habitation of all. Many of the Ancients deny'd the 'Antipodes, as *Auſtin*, &c. Others, That the Earth was 'round, as *Lactantius*. But the Experience of our enlarged 'Navigations, can now aſſert them beyond all Dubitation. 'Having thus totally relinquiſh'd them in ſome things, it may 'not be preſumptuous to examin them in others; but ſurely 'more unreaſonable to adhere to them in all, as though they 'were infallible, or could not err in any. Thus, I ſay, muſt 'theſe Authors be read, and thus muſt we be read our ſelves; 'for, diſcourſing Matters dubious, and many controvertible 'Truths, we cannot, without Arrogancy entreat a Cre-'dulity, or implore any farther Aſſent than the Proba-'bility of our Reaſons, and Verity of Experiments en-'duces.

Hence it is plain, there is a Flood of Error in the World, and that all Sciences and Learning, as well as Aſtrology, have an equal ſhare therein; and that the moſt learned among us have lodged the Cauſe thereof in our Old Authors, whom we ſo much admire, and endeavour to follow, by zealous Adoration, and Purſuit without Reaſon; And, in our own Credulity, by which we are ſo eaſily and willingly deceived, and

and not only brought thereby into a Cuſtom of believing their Errors, but alſo into ſuch a Zeal as to quarrel and contend to maintain and juſtifie them as if they were undeniable Truths. And if any of their Defenders chance to be furniſhed with good Language, and the Art of Reaſoning, it makes him fit to be an Author, though no Skill; by which means he paints the Trap, and hides the Snare, and by this kind of Art catcheth the Gudgeon with the more eaſe: And thus the major part of Readers have been deluded. Yet here and there we have found one, who by Labour and the ſtrength of Reaſon have detected theſe Deluſions, and made Digreſſions from the common Road, upon very good Authority of Reaſon and Experience, thoſe two Handmaids of Truth, who are but little acquainted with ſuch, who are not at Leiſure to think, nor will not take time to labour, without which nothing is to be done.

Then, the next Work is, to examin and try whether our Authors that we generally follow, and moſt depend on for Rules and Directions in Practice, will hold and agree one with another; and whether they will allow them to have the ſame, or an adequate Effect at all Times, and in all Perſons, allowing their Rules of Exception, if they have any; let us try alſo if their Operations are demonſtrable, and founded in the Principles of Nature and true Motion, by which all of them pretend to work, and perform their Operations in their Aſtrological Practice; let us alſo obſerve, Whether or not they make their own Rules, laid down for our Information, a Guide to themſelves, or whether they give us Rules and Practice quite contrary. In a Word, let us examin their whole Syſtem of Aſtrology, now in Vogue and Repute, and where we find it defective and falſe, to reject its uſe; but where it is ſubſtantial, and will ſtand the Teſt of Enquiry, to give it the Stamp of Approbation, and admit of it in our Practice.

But, perhaps it may be objected; That, in ſo doing, *you denounce War almoſt againſt all Aſtrologers*, as an Ignorant man did lately expreſs it in Print. To which I anſwer; If the Detecting and Exploding of Errors, is a denouncing of War; then Truth and Peace is in a very ſorry Condition; and

and the Reward every one muſt expect for ſuch an Undertaking is a broken Head. I do not know any Reaſon there is for it, that I ſhould run out of one Error into another, and this knowingly, giving Examples and Rules to others to do the ſame. Nor can I ſatisfie my ſelf in ſuch a Practice, where I know my Rules are falſe, and give me the Lie to my Face, ſo often almoſt as I have occaſion to uſe them; though perhaps, that Gentleman may, who made that Objection. I do confeſs, he ought to hang out his Flag, and call in what Aſſiſtance he can, to make a Noiſe, and alſo play the part of *Demetrius*, raiſe the Mob to ſecure his Trade: And indeed it ſeems very likely he intends ſuch a Trick, when he uſeth the Word, *All Aſtrologers*, as much as if he ſhould ſay, *Ye are all on my ſide, don't take his part, nor believe a Word he ſays: This Fellow comes to ask, Why, and wherefore Things are ſo and ſo?* But if this is the beſt Defence he hath for his Principles and Practice, as well as his Books already in Print, I do aſſure him I will make them ſhake. What! muſt not I ask a Queſtion, eſpecially where it is for the common Good, and the Advantage of others? This is ſuch a Piece of Tyranny not heard of before, no, not in the moſt Arbitrary Societies; What! muſt I not ask whether I am in the Right or in the Wrong, in Truth or in Error? This is indeed very hard and unjuſt Meaſure.

Suppoſe I were in a Journey, and ſhould, by ſome ſort of Accident, loſe my Way; as, by a Foggy Day, a Dark Night, my Unacquaintance with that Road, or the like; why, by the Rule juſt now mention'd, it is not lawful for me to go to the next Houſe or Village, I can diſcover, to ask my Way; No, nor to enquire of the firſt Traveller I meet. Why ſo? becauſe the Objector tells you, It is a Denouncing of War againſt all them that are out of the Way, as well as my ſelf: Nay! by his Rule, againſt all, as well in the Right as in the Wrong (you know it is a Piece of Policy to make your own Party as numerous as poſſible, and your Enemies as few as can be) and the only pure Deſign of it is, He being a Principal Governour in *Plato's* Cave, is willing to have as many there with him as he can, for the Advantage of Converſation.

What!

What! must not I question the Truth of it? that is a very hard Case; And therefore I will call in Doctor *Goad* to be an Advocate for me in the Cause: Who, in his *Astrometeoro*, page 29. says; 'What, must we submit in earnest to 'every *Tradition* in Natural Science? There's nought, I hope, 'in Philosophy, but what appeals to Posterity, as to Sence and 'Reason, and will abide the Test of Natural Scrutiny. Phi- 'losophy is too ingenuous to impose upon us, or offer to de- 'ceive us by Authority. I grant the Authority of our Ance- 'stors is greater than is allowed by the Junior Inceptors of 'these Days: Many are despised by us, whose Wisdom we 'shall never attain to. But yet our Ancestors themselves have 'fixed Bounds to their Authority: They swear us, indeed, 'not to corrupt their Books, but they do not swear us to be- 'lieve all they deliver. We must taste before we swallow; 'especially in that part of Philosophy that lies beyond the 'Moon, abstruse Theorems at a vast Prospect and Distance. 'In these I ought not to follow them Hood-wink'd, to take 'all for granted, as if they were first Principles, or from In- 'fallible Dictates; they teach us concerning Heaven, but they 'came not from thence. I cannot give them their due Praise, 'unless I examin their Theses; I shall be a lazy, unwise Per- 'son if I do not. I shall be loath to betray the Generations 'of the World to Security and Error. What Liberty the An- 'cients have taken in a modest Dissent from their Predecessors, 'is left to us for a Legacy. *Ptolomy* himself differs from his 'Seniors, the *Egyptians*. I believe the Authority of this Au- thor will have a mighty Sway on the Judgment and Opinion of my Confident Antagonist, for he had (as he said himself) a great Respect for him, while he was living and among us: And, I hope, it continueth still, notwithstanding the poor Gentleman is taken from the Land of the Living. You see, it is his Opinion, That we ought to consider and examin be- fore we rely on their Judgment. He says, We ought to con- sider, before we Poyson our Understandings with their Inno- vations and Errors, by a rash and inconsiderate Reception; and not take them first, and consider afterward; if so, we lay our selves under a Capacity of bewailing our Misfortunes, which the former Consideration prevents. And, this is all

that

that I pretend to in this my Enquiry; I only intend to Examin our Authors, and desire every one else to do the same, and see whether they are really and practically true, according to the Rules delivered to us. And this very thing this learned Doctor doth also allow and plead for; sure my Angry Objector will not say, *He denounceth War against all Astrologers too*, because he is of the same Judgment and Opinion with me: No, no! in him, it shall be only a Zeal for the Truth: But, in me, because I am a Heretick (and this in a double Sence) it must be a Quarrel, a denouncing of War, or any thing else, what that peevish man pleaseth, he not considering it is every Man's Duty to detect the Errors of his Profession, and expose the ridiculous Whims of those, who through Ignorance are a Scandal to their Imployment: And *Cardan* says, *Melius est longè, pauca rectè & firmiter scire, quàm multa Erroribus mixta*; That, it is far better to know a few things in Truth, than abundance mixt with Errors: And, there is no way to come to that Perfection, but by enquiring into the *Rules*, *Methods* and *Practice* of its Professors and Teachers, and to let the World see what manner of Stuff they are bubbl'd to believe. It is not every one that can play the Plagiary, and methodise a few stolen Rules, that is Master of that Mystery concerning which he writes; nor is every one an Astrologer that can talk of the *Horoscope* and *Midheaven*, the *Lord of the Genture*, *Pitted* and *Smoaky Degrees*, *Arks of Directions*, *Cardinal Signs* on *Angles*, &c. There is many a one talks of *Robin Hood*, that never shot in his Bow. Every Man hath a good Opinion of his own Parts, and it is the hard Fate of some to believe themselves more able and capable than they are, and so come under *Cardan*'s Reproof, when he says, *Deterius est, credere se scire, quæ nesciat, quàm ignorare quæ debeat scire.* That it is worse for a Man to believe he knows what he knows not, than to be ignorant of what he ought to know. And, indeed, I am afraid this will prove the Crime of most Authors that have pretended to write and teach Astrology, and I wish it had been otherways; but, am partly sure, that most Pretenders, besides my self, will set their Hands to this Accusation, and confess readily, That they have been often deceived in their common Practices, even by the most

most approved Rules, delivered by the best of our Authors; not that I think every Author is without Truth in something or other that he delivers to Posterity; but the major part of them (especially those who transcribe Tradition) have taken things upon Trust, and have been more fond of large Volumes than much Truth, and giving strange Judgments on the Primitive Texts; mixing therewith new Notions of their own; by which means they have confounded their Readers, and rendred their Matter extream intricate: And with these Crimes and Abuses I can charge some very eminent Authors, at present in great Repute among the more Learned Students in Astrology; who, you will find mentioned in the following Pages, according as there is occasion to use their Names, with their Quotations, when I come to examin and consider their Principles, with my Objections and Reasons to the contrary. And also that there are some Authors, but little taken notice of, that are more worth your Reading and Study too, to be Masters of their Notions and Rules, than is generally believed and allowed by the usual Vogue and common Opinion; for it is our hard Fate, as well in Sciences as in Common Vulgar Things and Affairs, we are too apt to follow the Herd, and to believe by Example and Report, without so much as examining their Assertions by our own Reason. For, if this or that Great Man doth [illegible]eport a thing (though absolutely false) how many of the meaner sort will hazard a Broken Head in the Justification of it, and think themselves extreamly injured if any man refuse to believe what they relate from his Story? which every man of Sense knows is too true, and too often practised; as if an Eminent man could not mistake. Another way by which we are deceived and led into Error, is, our mistaking the Effects of Directions, and charging the Cause of this or that Disease or Accident, to a Star, Ray or Direction that is not at all concern'd therein; and, to make it more intelligable to you, and to let you know what I mean by these Words, take an Example or two for your better Information. If a Man happen to be seized by a violent Fever, you immediately expect to find the Cause lodged in the Direction of the *Sun* or *Mars*, and therefore if you cannot readily find such a Direc-

ction to ſome of the *Hilegiacal Points*, you conclude the Nativity is falſe, and then make an Alteration in the Aſcendent, and ſo jump into an Error, when you think you have got Truth by the Hand. So, on the contrary, when you find one ſeized with a Quartan Ague, or ſuch like Cold Chronick Diſeaſe, you think ſtreight to find a Direction of *Saturn*, or, perhaps, the *Moon*, in ſome ill Ray, and afflicted by him: But, this not being found, the next thing is an Alteration of the Figure, and be ſure there is a Cauſe then, and that a very plain one too. But all this may prove a Miſtake, and ſhew either want of Skill, or want of Experience in him that doth it. For, give me leave to tell you (and I aſſure you I ſpeak nothing but Truth) the *Sun*, *Moon* or *Aſcendent*, &c. directed to the *Body*, *Square*, or *Oppoſition* of *Saturn*, may give a violent Fever of any kind whatſoever, either *Simple*, *Putrid* or *Peſtilential*; *Continual* or *Intermitting*; *Quotidian*, *Tertian* or *Quartan*; nay, *the Small Pox* too. And, on the other ſide, Directions of the *Sun* and *Mars* may give Quartan Agues, long lingering Diſeaſes, proceeding from Obſtructions and black Choler, nay, Dropſies and Gout too, and other Diſeaſes from that Birth and Original. I know this will ſeem ſtrange to many Practitioners, if not to all, and I know ſome will think it an untruth, or a Flouriſh without any ground; but, I do aſſure them it is Truth; and whoſoever doth oppoſe this Doctrine, is not acquainted (I am ſure) with all the Parts of Aſtrology.

The third Cauſe of our Erring, and indeed the only one of all, is, our falſe Correction of Nativities; for in all Nativities, where the Mid-Heaven and Aſcendent is not true, the Directions to thoſe Points muſt of neceſſity be falſe; for, by how much the Time corrected (as they call it) differs from the true Time, by ſo much they err, more or leſs, in the commencement of thoſe Directions; and, to tell you the Truth, this is the only difficult thing in Aſtrology, to correct well and true; and the true way to correct well is, to know what Accidents or Diſeaſes may be allowed to every Planet, and their Aſpects in Direction, according to the true Motion of Nature, and the real Aſpects in every Circle; for all fictitious Motion and Aſpects in Directions are certainly falſe and Erroneous.

roneous, I remember in the Year 1679. Mr. *R. W.* desired me to give him the Directions in his Nativity; so I took his Time, corrected his Figure, which was but a small difference from the Estimate Time; wrought the Directions, and gave them to him; and among them there was one to come up the beginning of *May*, the next Year, *i. e.* 1680. and that was the *Ascendent* to the Square of *Mars*, the *Horoscope* being 22. deg. in *Gemini*, and *Mars* in 21. deg. in *Aries*, in the Eleventh: The *M. C.* 16. deg. in *Aquary*; and this Direction I had determined to touch about the sixth or eighth Day of *May*, at which Time he was seized with a violent Fever, which held him about eight Days; And this was a wonderful Confirmation of my Skill and the Truth of the Art, both of which were not a little talk'd of about it. But, when I came to understand Directions better, and to examin the Figure and the Accident more carefully, I found the *Ascendent* came at that time to the Square of the *Moon*, and that the Square of *Mars* did not come up till about thirty Years afterward. Thus, you may see, how easie it is for a Beginner to make a Mistake, and at the same time to be confirmed in it that he is really in the Right; and this, in Correcting, is easily done, either by not knowing the Motion, or by erring in the Measure of Time, or by supposing the Disease or Accident to be caused by a Planet or Ray that had nothing to do in the matter. And these, indeed, are Errors of our own, but they are founded upon the Rules and Directions laid down by our Authors for our Instruction in such Cases as these are. And these are the Errors (if you can perswade your self to believe they are such) that, I think, ought to be known, and would advise you to endeavour to reform, among the rest of the Mistakes, and let the World see an Astrology free from those Falsities that its Enemies so often charge us with, and this brought to pass and effected by your Labour and Diligence.

I say, if you can perswade your selves to believe they are Errors, and ought to be regulated and amended: For, indeed there lies the main Obstacle; for he that doth not believe they are Errors, will never endeavour either to reform them, or get better Rules to work and judge by; for every

man lives and manageth his Affairs according to his Belief: This Belief is in all things guided by the Will, for no man believes againſt his Will, however he may endeavour to hide and diſſemble it; for the Belief is (in all things where-ever it is imploy'd, either in Spirituals or Temporals) nothing elſe but an Act of the *Will*. This *Will* is nothing elſe but the laſt Act of Deliberation, or the ultimate Reſult of all the Faculties of the Soul; and this *Will* is really guided by the Underſtanding in all its Reſolves: The Underſtanding is more or leſs active, and capable of knowing more or leſs, according to the Power of its firſt Principle, and the various Methods and Ways taken for its Information; for by how much the better a man's Judgment and Underſtanding is inform'd, by ſo much the more he is able to judge for himſelf, or for any other; and, therefore, whoſoever hath ſtrong intellectual Abilities, we ſee they are mightily advanced by the Happineſs of a Good and Learned Education; for the Faculties of the Soul are always active, buſie, and love to be employ'd in things ſuitable to the Nature and Poſition of *Mercury* at the time of Birth: Hence we may obſerve, That ſome men do in particular excel others in a peculiar ſort of Learning, Science or Trade, and this from the Power of their *Mercury*, and the Poſition of the Heavens at their Birth, ſo ordered and appointed by the Power and Wiſdom of the Eternal God.

Hence I would perſwade the Students in this Science to conſider and deliberate upon the matter, and, as they have learn'd to know that there is an Aſtrology in Nature, ſo now let them inform their Underſtandings about the rationality of that which is ſo call'd, and alſo learn to diſtinguiſh between thoſe things that are ſolely Notional, and ſuch as are naturally Demonſtrable, and upon Examination viſibly True: And, laſt of all, try if they can bring themſelves to belive that thoſe things which I ſhall make appear to be falſe, are indeed and reality Errors, and ought to be amended and regulated by thoſe that ſtudy Aſtrology: And that you may ſee I am not the firſt man that have doubted in theſe things, and that what I propound to you is both Neceſſary and Rational, obſerve what your own Authors ſay to this purpoſe. I begin with *Cardan.*

Diffi-

Difficilimum omnium eſt ſcire Locum Interfectoris, &c. *Seg.* 3. *Aph.* 108. Hence I obſerve, That if it is the moſt difficult thing of all to know the *Anareta* or *Interfector*; there are very few that are acquainted with it; and yet how eaſily do the Common and more Ignorant ſort of Aſtrologers judge of the Time of Death before it comes (in which caſe I know they are generally deceiv'd, and by that Rule deceive others) and yet *Cardan* tells us, It is the moſt difficult thing of all; and in that I can juſtly aſſert the Truth of his Aphoriſm, and ſo can any one elſe that hath taken Pains to work and try Experiments: And the reaſon why it is the moſt difficult, and that they are miſtaken in it, is, becauſe there are more things than one goes to compleat the *Locus Interfectoris*, and it is not the Point and Place they take it to be; and their Rules, in that Caſe, are all of them Falſe and Erroneous; and that I do not doubt but *Cardan* well knew, when he ſaid, It was the moſt difficult thing of all to know; and therefore a little afterward, in the 113th Aphoriſm, he gives you a Glimps of the Reaſon why it is ſo, where he ſays; *Maxima igitur ambiguitas eſt, cum Radii fœlices Luminarium, aut Fortunarum ſuper Locum Interficientem ceciderint, frequenter enim ſervantur præter ſpem, alii autem, de quibus ſperabamus, ut etiam in morbis medici intereunt.* The greateſt Doubtfulneſs (*ſays he*) is, when the happy Rays of the Luminaries or Fortunes fall upon the interficient Place, they often ſave beyond all Hope; but others, of whom both we and the Phyſicians in Diſeaſes have a great deal of Hope, they die. Thus, you ſee, he doth increaſe the Doubt, and makes it appear more plainly, that there is a Myſtery in the thing; which, if your Rules, generally laid down, are true, cannot be; for by thoſe it is the eaſieſt thing in the World; for it is but to have Recourſe to the Lord of the Eighth Houſe, and the Buſineſs is done. But, I can aſſure you, that you muſt find out better Rules than thoſe, or elſe you will never be Maſters of your Profeſſion.

Morinus, ſpeaking of Directions, in the Preface to his Twenty ſecond Book, ſays; *Verùm quam difficilis & confuſa fuerit hactenus, teſtantur Veterum & Neotericorum Aſtrologorum ſententiæ plurimùm inter ſe differentes*, &c. But (*ſays he*) how con-

confuſed and difficult it hath hitherto been, the various and different Opinions of the Ancient and Modern Aſtrologers do teſtify. And, in the very firſt Chapter of that Book, he falls upon moſt of the Famous and Reputable Authors, even thoſe that the Students of this preſent Time admire, and accuſes them, ſome for their Ignorance, and others for their Traditional Innovations; and at laſt he ſaith, *Unde major in Aſtrologiam Confuſio introducta eſt.* So that, you ſee, I am not the firſt that hath call'd the Abuſes and Fooleries of Aſtrology in queſtion, and I believe ſhall not be the laſt. By theſe Words of the Learned *Morinus* you may judge what a confuſed Heap of Stuff the then Method of Directions ſeem'd to him, and yet he had the ſame Authors to inform his Judgment that our Modern Artiſts admire and defend; and, if the Methods in his Time were ſo confuſed, abſtruſe and idle, as he tells us they were, pray conſider what Amendment hath been made ſince, and who hath done any thing in Aſtrology beſides Thieving and Tranſcribing one from another. Did not *Cardan* follow this ſame Method in Directions he found laid down by *Regiomontanus* and others? Did not *Origanus* hand thoſe things down to us that he found delivered to him by *Leovitius*, &c. and this without any Amendment? And did not *Argol* tranſcribe from him, and thoſe beforementioned, their Methods and Effects of Directions, and gave them down to us with freſh Authority? And have not our Countrymen tranſcribed from them all, without ſo much as asking one Word, whether they were to be credited or not? Therefore, why ſhould I be blamed for asking a Queſtion? ſeeing *Morinus* goes free with Approbation, and yet he hath charg'd them home in divers things, and proved there are Errors to be found, beyond Excuſe; as you may read at large in the Fifth Chapter of his Sixteenth Book; wherein he juſtly chargeth them with abundance of Nonſenſical and moſt Irrational Fooleries. For Example, If a Planet is under the Sun-Beams, which they call *Combuſt*, he is Weak; but if a Planet is in the middle of the *Sun*, which they call in *Cozimi*, then he is ſuppoſed to be Strong, and the more Powerful for being there; as if a man ſhould be burnt by being near the Fire, but if he creeps into the middle of it he ſhall be refreſh'd and

ſup-

ſupported, and not burnt: Precious Nonſenſe! With divers other things that he there recites.

In the Preface to his Twenty third Book, he chargeth the Aſtrologers with Errors in their Doctrine of Revolutions, and in particular *Stadius*, and at the ſame time ſets up a Doctrine not allowable by the great *Cardan*, in *Seg.* 1. *Aph.* 21. *Quædam propinquo modo, ut ſolis Revolutio*; which ought to be very exact if the Doctrine of *Morinus* is allowed; but of that Subject ſee *Opus Reformatum*, page 43. But *Morinus* hath done admirably well in his Sixteenth Book and Fifteenth Chapter of the Firſt Section, where he hath taught the true way to take the Antiſcions or Zodiacal Parallels of the Planets, and quite turn'd out the old foppiſh way, generally taught by all Authors almoſt, except *Ptolomy* and *Cardan*; who teach their Pupils to take the Antiſcions with Latitude, and not without it, as moſt of our later Pretenders have done, but notoriouſly falſe: And a man would think, That any one who was able to conſider any thing, might eaſily conclude, if the Latitude of a Planet cauſed ſo much Variation in a Direction to the Aſcendent, *&c.* it muſt do the ſame in an Antiſcion alſo.

In the Preface to his Twenty fifth Book, concerning the Univerſal Conſtitution of the Heavens, he ſays; *Complectitur autem pars iſta Doctrinam pulcherrimam, ampliſſimam & momenti maximi, de qua Veteres Aſtrologi diverſimodè ſcripſerunt, ſed confuſe, imperfectè & Erroneè, defectu veræ cognitionis principiorum hujus nobiliſſimæ Scientiæ*, &c.

It contains *(ſays he)* a Doctrine large, delightful, and of the greateſt moment, concerning which the ancient Aſtrologers have written variouſly, but Confuſedly, Imperfectly, and Erroneouſly, not knowing the Principles of this moſt Noble Science. Hence, you ſee, he chargeth our ancient Authorities with Errors in all the Parts of this Study; and, if you pleaſe but to read him, he will make moſt of them appear to be ſo, as he tells you they are. And theſe things he doth not charge upon one only, but upon moſt of them, if not all. Nay, in many Places, throughout his Book, he falls very hard upon *Ptolomy* alſo; but how he will make that appear, perhaps I may a little further enquire before I conclude; it being

none

none of my Buſineſs to contend with him in this Place: And yet after all this, he himſelf hath trumpt up ſome Innovations that will not ſtand the Teſt and Trial, and in many things he is chargeable with Miſtakes (as indeed we are all) more of which you ſhall hear hereafter.

Laſtly, Mr. *J. G.* in his Hundred Aphoriſms, made, and borrowed, tells us, in the laſt of them, *That the Art of Aſtrology is certain; but there are few that practiſe it who rightly underſtand it.* Now, if this be true, it muſt, beyond all doubt, proceed from hence, Not knowing the true Rules, or knowing too many of the falſe ones; for a man's Ignorance in any Science is nothing elſe but his not knowing its true and rational Principles, and the ways to attain them: Now, if a man, in any Art, knows them imperfectly and falſly, I think it is high time for him to acknowledge his Ignorance, and Enquire the way to Truth; and ſuch Perſons, this Aphoriſm ſays, there are; if ſo, why is that Gentleman ſo angry with me for making this Enquiry after Truth? But, if there are no ſuch Perſons, then what occaſion had we for that Aphoriſm? But, beſides, if there are no ſuch ignorant and falſe Pretenders, what did he formerly mean by his *Rats in Science*? and of late by thoſe, that, he ſaid, were not *Cutis deep*? for if we bring theſe and the Aphoriſm together, it proves the Affirmation more forcibly; and I wiſh he is not found to be one of the Number he endeavours to reprove, for the Ax is laid to the Root of the Tree. *It ſeems there are but few that underſtand it*, and how we ſhall come to know the whole Number of thoſe few, or any part of them, I can't tell, unleſs he will be pleaſed to give us directions; for, of all thoſe that pretend to it, I know there are very few but think they underſtand it as well as *Ptolomy* and *Cardan* did, although divers can ſcarce write their own Names. But if we compare his Words, one with another, and conſider them with what is ſaid by *Morinus* and *Cardan*, it will then appear, that there are now, and ever were, but very few that really and rightly underſtand it; that is, in its Principles, in its Rules, and in its Practice: If ſo, and that this is granted (and indeed I think it cannot be denied) then all the reſt, beſides thoſe *few*, are the Men that I would have come out of *Plato*'s Cave, ſhake

ſhake off their Traditional Errors, and imbrace Truth. They are the men that I have been talking to all this time; they are the men that ſtand in need of my Advice and Directions; and they are the men that I intend to gratifie with my Labour and Pains, to guide and ſteer them out of the Cave. But now all the difficulty will be to find them; for though all men will complain for want of Helps, and that there *are very few that underſtand the Art*; yet you will find far fewer than they acknowlege themſelves to be the men that the Aphoriſm points at, and they themſelves ſo often talk of, and pity.

Laſtly, I will conclude this Chapter with Two Aphoriſms out of *Cardan*; and the firſt is a Method and Inſtructions how to reform, *&c.* and the ſecond is an Encouragement, with aſſurance of Succeſs in what they undertake in that or any ſuch like Work, when they ſet about it in earneſt. To the firſt he tells us, in *Seg.* 1. *Aph.* 50. *Multitudo Geniturarum neceſſaria fuit Experimento, illam peperit facilitas ſuppeditandi, unde ars, ex experimentis enim multis illa conſtat.* Here he ſhews us what Method we ought to take in ſuch a Work; we ought to have abundance of Nativities, and by experience to prove and ſupport the Art, becauſe it was by that firſt found and diſcovered: That is, to take divers Nativities, and compare one with another, and one Direction with another, and ſee if the Effects agree in Circumſtance and Time, and not make Aphoriſms (as too many of late have done) from a ſingle Example, and perhaps that erroneous too; by which Method we are finely fitted with Rules and Aphoriſms egregiouſly falſe, when indeed they ought to be undeniably true, and beyond all queſtion. But, if you will take *Cardan*'s Rule in this Aphoriſtick Text, Work and be diligent; for without Labour, no Experience; and without that, what is your Skill worth? And when you have done your Duty, reſt ſatisfied of Succeſs. As *Cardan* ſays himſelf, *Seg.* 1. *Aph.* 100. *Sicut amator Divitiarum Divitias invenit, & penè ſolus, ſic Veritatem Veritatis amator.* As a Lover of Riches *(ſays he)* doth find Wealth, ſo a Lover of Truth ſhall find Truth. But then he muſt look for it, and he muſt look for it where it is to be found; and then too he muſt take a right way in ſeeking it; for no man can expect to find Oyſters breed on a Mountain, nor Pippins grow in the Sea.

CHAP. II.

Concerning an Aſtrological Scheme of the Twelve Houſes, &c.

THis being the firſt thing remarkable in the Rudiments of this Art, I have thought it moſt convenient to begin there, and to examin the various Ways and Methods that have been uſed and committed to Poſterity by our Authors, and ſee how they agree one with another, and all of them with Truth; for it is impoſſible they ſhould all be true, becauſe there can be but one true Diviſion of the Heavens; and yet we have about ſix ſeveral ways, *i.e.* That of *Firmicus*, called the *Equal*; That of *Porphiry*; That of *Alkabitius*; That of *Campanus*; That of *Regiomontanus*, called the *Rational*; and that of *Ptolomy*. And theſe ſix ways do all agree in the four Angles, except the firſt, called the *Equal*, and that agrees only in the Aſcendent, differing on the Cuſp of the Midheaven from the reſt, ſometimes 20 or 30 degrees, and ſometimes 3 or 4; but the principal thing they contend for, is the Ecliptical Place of the Eleventh, Twelfth, Second and Third Houſes, with their Oppoſites. And, to this purpoſe, you muſt underſtand, that as the Aſtronomers have divided the Zodiacal Circle into twelve equal parts, which they call *Signs*; ſo the Aſtrologers have endeavoured to divide the Heavens, Aſcending and Deſcending, into twelve equal parts, which they call Houſes: And to this Day we are not agreed whether this or that Diviſion is regular, and the Diſtances Proportional one to another; and that is my next Buſineſs to enquire. I ſhall begin with the firſt, that of *Firmicus*, called the *Equal*.

Firſt, That called the *Equal*, is fathered upon *Firmicus* by no body that I know or have read beſides *Gareus*: It is called the

the *Equal* becauſe it allows 30 degrees to each Houſe, and the twelve Signs are equally diſtributed on the twelve Houſes, with the ſame degree on each Cuſp; and *Cardan* himſelf hath contended for the Truth of Aſtrology, in a hundred Nativities, making uſe of this diviſion of the Heavens only. This diviſion indeed may be allow'd near the Equator to be moderately true, and yet not always there neither, but muſt be allowed two or three degrees of difference in ſome Houſes. They begin to ſet a Figure in this way from the Aſcendent, and from that divide their Figure both above and under the Earth, by which means the true Midheaven is ſometimes in the middle of the Ninth, and ſometimes in the middle of the Tenth Houſe, and with Submiſſion to *Cardan* that uſed it moſt of any man of late, I think it is not only a very fooliſh way, but alſo a very falſe one, becauſe it renders the *Aphæta* impoſſible to be choſen, *ſententia Ptolomei*; for the Planet that ſhould be in the Twelfth, will be in this in the Eleventh; and that which ſhould be in the Firſt, will be often in the Second, and ſo of ſome other Houſes. Secondly, all Directions to the Midheaven muſt be falſe, becauſe the Cuſp of it often differs 15 or 20 degrees from the true Meredian Point. And, Thirdly, it doth not agree with the Motion obſerved, and therefore it is a confuſed Poſition, having no ground in nature; therefore I think it needleſs to ſpend any more time about a thing ſo conſpicuouſly falſe and erroneous, having, I ſuppoſe, very few, if any, to contend for it.

Secondly, That of *Porphirius*; who divides the two Oriental Arks of the Ecliptick, intercepted betwixt the Point Orient and the Meridian Circle, above and under the Earth, into three equal parts; and through thoſe Points of Diviſion and Poles of the Ecliptick he draws the Lines of Latitude, commonly called the *Circles of Poſition*; from whence are produced the ſix Oriental Houſes. This is one of the moſt improbable Projections that ever was invented, it having no fixed Baſis to rely on for its diviſion, but is wholly artificial, without any ground; for the Lines that divide the Houſes, are drawn from moveable Points or Poles: And all know, that the Poles of the Ecliptick are ſuch, and therefore not to be relied on for Truth or Certainty; ſo that we may alſo without

further trouble conclude this is alſo falſe, and as uncertain as the former, called the *Equal.*

Thirdly, That of *Alcabitius*, as he hath delivered it himſelf, in that Chapter called, *De eſſe Circuli Accidentali*, and learnedly handled by *Valentine Naibod* in his Comment on that Treatiſe, page 137. Hence the Method of this Projection is thus; To the Time given he takes the Right Aſcention of the Midheaven in the common way, to which he adds 90 degrees; and under the Pole of the Region you ſet your Figure for, take the degree of the Ecliptick anſwering to that Oblique Aſcention, as in the uſual way; of this Ecliptical Point Orient they take the Semidiurnal and Seminocturnal Arks, each of which they divide into three equal parts, and then proceed thus; To the Right Aſcention of the Midheaven they add one third of the Semidiurnal Ark, and that gives the Right Aſcention of the Eleventh Houſe, the degree of which you take in the Table of Right Aſcention; and ſo of the Twelfth Houſe: Then, to the Right Aſcention of the degree aſcending, they add one third of the Seminocturnal Ark, and that gives the Right Aſcention of the Second Houſe, whoſe degree is taken, as above, in the Table of Right Aſcention; and ſo of the Third likewiſe, concernin gwhich I would give you an Example at large, but that I think it is not worth while, either to you, or my ſelf; and this Way and Method hath been ſaid by ſome to be *Ptolomy*'s, but untruly, as you ſhall ſee hereafter. The Falſhood of this Projection will appear divers ways, and ſoon put it out of doubt, that it is wholly Fictitious and Imaginary, and hath no ground in Nature, and that for theſe Reaſons following. Firſt, All Planets paſs the Cuſps of the Houſes in the Ecliptick, and therefore the Cuſps taken in the Equator, as here, muſt be vaſtly different ſometimes, and therefore very falſe. Secondly, the Diſtance of the Houſes are not Equal, either in the Ecliptick or Equator, for in the Latitude of 51 degrees, when 7 degrees of *Virgo* doth aſcend, the firſt ſcruple of *Aries Culminates*, the Semidiurnal Ark of 7 degrees of *Virgo* is 101 degrees 6 minutes, and the third part of it is 33 degrees 42 minutes: Now, by the Rule precedeling, there ſhould be one degree and a half of *Cancer* on the Eleventh Houſe, and 3 degrees of *Leo* on the Twelfth: So that between

between the Tenth and Eleventh Houſes there is 30 degrees and an half, betwen the Eleventh and Twelfth Houſes 31 degrees and an half, and between the Twelfth and Aſcendent, 33 degrees and an half; ſo that, contrary to the Rule, when the Semidiurnal Ark grows leſs, that of the Equator grows larger. Thirdly, and moſt to the purpoſe, The Semidiurnal Ark of the Aſcendent may ſerve its own Diſtance from the Twelfth, but not the Tenth and Eleventh; for at the ſame time the Semidiurnal Ark of 7 of *Virgo* is 101 degrees 6 minutes; the Semidiurnal Ark of no degrees of *Cancer*, on the Eleventh Houſe, is 122 degrees 30 minutes; therefore your own Reaſon will tell you this Diviſion is falſe, becauſe the Diſtance of the Tenth and Eleventh Houſes is but 33 degrees 42 minutes, which ought by true Rule and Motion to be 40 degrees and 50 minutes. And beſides, the Diſtance of each Houſe in the Equator is ſo various, that ſometimes it is but 19 degrees, and ſometimes 40; by which means there is no certainty of the Pole of the Houſe, the Aſcendent excepted; With many other Objections, which to ſpare Pains and Paper I do omit in this place.

Fourthly, That of *Campanus* and *Gazulus*, two men mentioned together as if they had been Contemporaries, but of about 400 Years diſtance; the firſt, I ſuppoſe invented this Diviſion, and the latter reviv'd it again, after it had been almoſt forgot. This way of *Campanus* doth alſo divide the Heavens into Twelve Parts, called *Houſes*, and this done by the Vertical Circle, and is the moſt rational of all the four mention'd, but yet ſufficiently falſe; for though he divides the Vertical Circle equally, yet he divides nothing elſe equally, neither the Equator, nor the Ecliptick, nor true Motion, which of all is the moſt certain and unqueſtionable: And therefore, in theſe two Examples following, you may ſee how the other parts of the Heavens are to be truſted to in that Diviſion. For Example, Let the beginning of *Capricorn* be on the Tenth, and *Aries* aſcending in the Latitude of 51. then you have 8 degrees of *Capricorn* on the Eleventh Houſe, which ſhould have been 18 degrees, and 24 of *Capricorn* on the Twelfth Houſe, which ought to be 13 degrees of *Aquary*; ſo that you have by that Diviſion two Signs compleatly intercepted

cepted in the Twelfth. Let *Cancer* 0 degrees be on the Tenth, and 0 degrees of *Libra* aſcending, then by that Diviſion you will have 27 degrees of *Cancer* on the Eleventh, which ought to be 6 degrees in *Leo*; and 27 of *Leo* on the Twelfth, which ought to be 6 degrees in *Virgo:* This alſo is notoriouſly falſe, and not only in my Opinion, but according to the *Modus Rationalis* alſo. And therefore let theſe Objections be ſufficient to prove this Diviſion of the Heavens Erroneous; which will likewiſe further appear in the Examination of the *Modus Rationalis*, both being ſubject to the ſame way of Trial and Proof, as you will ſoon ſee by what follows.

Fifthly, That of *Joannes de Regiomonte*, or *Regiomontanus*, called the *Modus Rationalis*; which divides the Heavens into Twelve equal Parts in the Equator, but not in the Zodiack, where the Cuſps or Beginnings of the Houſes do really fall; and therefore all other Parts of that Line drawn from one Interſection of the Meridian and Horizon to the other, ſignifies nothing to us, ſo much as that part or point that cuts the Ecliptick, for that alone is the Cuſp of the Houſe, and the only Point that we direct under its peculiar Pole. This Diviſion is by *Morinus* commended as the moſt exact extant, and yet in page 409. he complains of its Deficiency; and tells us afterward, That by a new Invention of his own he had ſupplied that Defect, and made it ſerviceable to all Parts of the Univerſe, even within the Polar Circles, as you may ſee in the Page before quoted, to which I refer you for further Information in that matter. But I do ſay poſitively, That the dividing the Equator or Vertical Circle into Twelve equal Parts, is utterly impoſſible, to form a true Aſtrological Scheme that ſhall agree with Motion, let them draw their Lines of Diſtance from what Points they pleaſe, either from the Interſection of the Meridian and Horizon, the Poles of the World, the Poles of the Zodiack, or any other Point whence they ſhall think convenient, provided they will let thoſe Lines, ſo drawn, divide the Globe into two equal parts, if extended quite round. Nor do I ſee any Reaſon why the Poles of the Houſes ſhould be ſo different and unequal as they are in this, called *The Rational Way*, &c. For in the Region of 51. the Pole of the Eleventh is almoſt 32, Pole of the Twelfth 47,

ſo

ſo that the Eleventh differeth 32 from the Tenth Houſe, the Twelfth 15 degrees from the Eleventh, and the Aſcendent but 4 degrees from the Twelfth. But more plainly to ſhew you that this Diviſion is falſe, obſerve, Let us ſuppoſe a Figure, in which the very beginning of *Capricorn* is on the Tenth; according to this Diviſion in the Latitude of 51 you have 13 degrees of *Capricorn* on the Eleventh, which ſhould be 18; and 6 degrees of *Aquary* on the Twelfth, which ſhould be 13; and 24 of *Taurus* on the Second, which ſhould be but 17; and 17 of *Gemini* on the Third, which ſhould be but 11 degrees of that Sign. And this I thus prove: Let the *Sun* be then in 0 degrees of *Capricorn*, the Semidiurnal Ark of the *Sun* is 56 degrees 48 minutes, of which the third part is 18 degrees 56 minutes; and ſuppoſe the *Sun* to be on the degree of the Aſcendent exactly, then by the Rational, when the *Sun* comes to the Cuſp of the Twelfth, there will be 1 degree of *Sagitary* on the Tenth, whoſe right Aſcention is 238 degrees and 51 minutes: this I ſubſtract from the *Sun*'s Right Aſcention, and that ſhews the *Sun* is 31 degrees 9 minutes diſtant from the Tenth Houſe, which by dividing of true Motion ought to be 38 degrees, very near, which gives 24 of *Scorpio* on the Midheaven, and not 1 degree of *Sagitary*, when the *Sun* comes to the Cuſp of that Houſe: Hence it is evident, that the Rational differeth from Truth 7 degrees at that time on the Cuſp of that Houſe. Again, When the *Sun* comes to the Cuſp of the Eleventh Houſe, by the Rational there will be 18 degrees of *Sagitary* on the Tenth, whoſe Right Aſcention is 256 degrees 57 minutes, which I ſubſtract from the *Sun*'s Right Aſcention, and the Diſtance is 13 degrees 3 minutes, which ought in truth to be 18 degrees 56 minutes by the Diurnal Ark, with 12 degrees 28 minutes on the Tenth, inſtead of 18 degrees of *Sagitary*; ſo that it is plain, the Rational on the Cuſp of this Houſe alſo differs from Truth almoſt 5 degrees. But yet I do confeſs that the Difference is not ſo great when Signs of long Aſcention culminate; and yet that Difference is conſiderable alſo, eſpecially to thoſe who calculate the Cuſps of the Houſes to minutes and ſeconds.

Thus I have ſaid enough to any ingenious Man, to ſhew him how he may proceed to examin the other parts of the Circle, and

and discover the Errors of the *Modus Rationalis*, which hath so long passed for Current, without being question'd by any before after this manner; and though this way of dividing the Heavens may seem to be wholly new, yet I can assure you it is no such thing, but of greater Antiquity than most Artists do imagine; which will further appear in what follows about the sixth way of Dividing the Heavens.

The Sixth way is, That which I call *Ptolomy*'s, and it is (to say all in a Word) the only true Division in Nature, it being Real, and not imaginary, agreeing with its self and its own Principles, and built on that which will never alter while Time endures; in this we divide true Motion, but they divide empty Air; we divide that which is visible, they divide that which is only imaginary; and take it for granted, that because they divide the Equator into equal parts, therefore that Division must be also true in the Ecliptick, which you see is false. Nor is it possible ever to project a true Division of the Heavens, either upon the Globe, or by Trigonometry, where the Equator is made the Basis of the Division; and the Reason's plain, because the Ecliptick and Equator have different Poles, they may by straining of it make it agree in some, but never in all parts of the Circle.

1. The Division of the Heavens into Houses or Parts, so called, ought to be proportional one to another, according to the Quantity of the Diurnal or Nocturnal Arks; and this is proved from the Words of *Ptolomy*, when he makes the Eleventh a Sextile to the first, the Tenth a Square to the Ascendent, and the Ninth an exact Trine to the Horoscope, as you may see *Lib.* 3. *Cap.* 11. and this Harmony doth not consist in the Mechanical Lines or Circles of the Houses drawn or imagined, but by exact and due Proportions of the Circle by which they are made, assigned and dedicated to those Parts called *Houses*.

2. It is not sufficient for these Houses to be equally divided in one Circle only, whether it be the Equator, the Zodiack or the Vertical, or any other chosen for such a purpose, but out of these Circles also they ought to be equally divided by a true proportional Division; and this, for the more certain finding the

the Giver of Life, which in the other domifying Diviſions will be moſt uncertain, according to the ways laid down by *Ptolomy* to find it.

3. As the Diviſion of the Heavens is Natural, ſo it ought to be from the Motion and Influence of the Stars, and not the empty Spaces of Heaven or Air. Theſe Houſes therefore have a ſort of Familiarity by Rays among themſelves; yet there are no real Rays without a luminous Body be preſent, for the Houſes have no Rays of their own; hence it is viſible, that the Houſes are made for that End and Purpoſe, the Stars continually emitting their Influence and Rays; and not as ſo many Points, Marks and Circles in the Heavens and Air. Again, the Way and Power of Operation is in the Agent it ſelf: Whence it is plain, the Stars do variouſly operate, according to their various Poſitions, and this produced by their Light and Motion, and not received from the Houſes. And beſides, conſider the various Rays, Familiarities and Aſpects that the Stars make to the Angles or any other Points and Parts of Heaven, are really and truly the Effects of Motion only; and the Houſes are but as ſo many Diſtances in a Circle, by which that Motion is meaſured and judged; and as the Motion of the Stars is regular and certain, ſo the Houſes and their Diſtances ought to be proportional and agreeable to that Motion that determines them, from whoſe Centers the Luminous Bodies do more perfectly and powerfully emit their Rays to the Angles, *&c.*

4. The Points of the Horizon riſing, and the Meridian, from which Lines being drawn from one to another, and thoſe Celeſtial Manſions divided, are real Points and Parts of Heaven, in which the Stars do riſe and culminate. The Houſes (as 'tis ſaid) have all their Power, and conſequently their Quality and Quantity from the Luminous Bodies; therefore they have all theſe things from *their* Motion and Preſence as well in the Angles as in the intermediate Points: Whence it is plain the Quantity of the Motion of the Stars, from the Point of their Riſing to the Point Culminating, is and ought to be divided into the Manſions of the Houſes; and whatſoever other Points are taken, and Lines drawn to that purpoſe between thoſe Points, are only imaginary, and

without any Ground and Foundation in the Order of Nature. The proportional Distances of the Stars to the Angles ought to be taken from that Point and Part of the House from which they began their Distance; hence it is a very strange sort of Philosophy to me, to see some, when they know the Stars do begin their Distance from one Point, to take the Quantity of their Distance and its due Dimension from another Point no ways concerned; which was only an Invention, back'd with a general Consent to deceive themselves and others.

5. The first and primary Division of the Heavens, according to *Ptolomy*, is into four Parts or Quarters, two above, and two under the Earth; and these are again divided into two Denominations of Oriental and Occidental, as you may see, *Lib.* 1. *Cap.* 10. *Lib.* 4. *Cap.* 5. These four Parts of Heaven are constituted, defined and demonstrated by those two great Circles, the *Meridian* and *Horizon*, as you may likewise see in the fore-quoted quadripartite, *Lib.* 3. *Cap.* 11. and in other Places; in which Place and Places you must observe, that the Word *Horoscope* is not to be understood of the Exorient Part of the Ecliptick only, but that Line which the Stars pass when they first appear to our Sight; which Line is called *Finitor Orientalis*. This primary Division of the Heavens is by the Help of the two beforementioned Circles, wholly and entirely divided into twelve Houses, and this Division doth not only comprehend the Zodiack, and ten degrees of each Side of it, but the whole Hemisphere above, and also under the Earth.

Hence it is that we say, A Star that hath great Latitude is in the Ascendent, Twelfth House, *&c.* though the Sign that Star is in, is not near the Cusp of that House, nor is the Star near the Zodiack by many degrees, but by its Rising with large North or South Latitude it is said to be in that House, when it is in that Space made in this Division by the Horary Circles of Position.

Hence it is likewise, that the Horary Circles of Position are rationally and demonstrably different from the Common Circles of Position; and though they are both imaginary, yet the former are far more naturally true and real than the latter. And also that they depend on certain distances between

tween the Angles, which ſheweth that not only the four Quarters, which is the Diviſion of the Zodiacal Circle, but the Diviſion of the four Quarters alſo, doth wholly depend on the two great Circles, the Meridian and Horizon.

Hence it appears alſo, that the primary Diviſion of the Heavens into four Quarters, according to the Doctrine of *Ptolomy*, ſheweth that the Horary Circles of Poſition, conſidered with the *Tempora Horaria*, do plainly demonſtrate that the Angles are in Square and Oppoſition one to another; and that all the reſt of the Houſes, as well one to another, as to the Angles, bear an equal and regular Diſtance, and this by a certain and determinate Motion proper only to that Circle; and that the Houſes are parallel each to other, and all of them to the two great Circles beforementioned, the ſuppoſed Lines being drawn from one Interſection to the other, and each of them extended are equal to the great Circles. It is alſo plain, that the Diurnal or Horary Circle of Time, by which the Houſes are determined and conſtituted, is wholly different both in its Nature and Uſe from the Zodiacal Circle; and by a Miſtake in the uſe of both, it hath given occaſion of ſtumbling to ſome, and a real Ground for Errors (among others), ſome of which at this Day are greedily embraced for undeniable Truths.

Hence it appears likewiſe, that the Houſes are certain Spaces in the Heavens, conſiſting of Parts thereof, and are endued both with Longitude and Latitude; and they are proportional Diſtances equally drawn according to the Principles of Motion between one Angle and another; and though there are divers Pretences to a Diviſion of this nature, yet there can be but one true.

Theſe things being allowed, that way of dividing the Zodiack into twelve equal parts, and the Lines thence produced, drawn through the Poles of the Ecliptick, is wholly rejected as falſe; becauſe it doth not divide Motion, but Air: And alſo it is the moſt uncertain Diviſion, and irregular, of all that have been invented, and the moſt ſubject to Mutation. It doth alſo wholly reject that Diviſion of the Ecliptick parallel to the Equator, and the Lines drawn through the Poles of the World; and that for the Reaſons before alledged.

It doth alſo wholly reject and diſown the Diviſion of the Vertical Circle, which paſſeth by, and cutteth the Equator in the Points Orient and Occident: And though that Diviſion of the Heavens is moderately proportional, and for the moſt part conſtant and certain; yet it is not a natural Diviſion, and that for theſe Reaſons. Firſt, it doth not divide the Motion and Influx of the Stars, but the parts of the Air only. Secondly, it doth not determine the proportional Diſtances of the Houſes from the *à quo & ad quem* of the Stars Motion, but from the Points of their Parallels, which indeed are neither natural nor real, and, to ſay the Truth, nothing at all but Imagination; by which means they firſt lay an imaginary Foundation, and then build an imaginary Structure thereon. Thirdly, Let there be two Stars or more in Conjunction, exactly in the Point Riſing, and at ſome diſtance from the Equator; then their oppoſite Point muſt be in their exact degree of Setting: If ſo, then why ſhould their intermediate proportional Diſtances between the Angles be made by thoſe Parallels in which they do not either Riſe or Set; and is it not a very idle thing to take the Diſtances of Motion from other Parts and Points than thoſe of their Inception and Deſition, which are really the true *à quo & ad quem* of their rapt Motion in our Sight and Hemiſphere? Therefore the Diſtances of Motion ought to be taken from thoſe Points, from whence the Stars begin to move, and to increaſe their Diſtances by Motion.

This doth alſo reject that Diviſion of *Alcabitius*, as falſe and erroneous, becauſe he groſly errs in taking the Semidiurnal Ark of the Point Riſing, and makes that ſerve for the three Oriental Houſes above the Earth, by dividing it into three exact parts: For it is very well known, that the Semidiurnal Ark of the beginning of *Cancer*, is far greater than the End of *Aries*; and therefore when *Cancer* Aſcends, by that Diviſion, the three Houſes above the Horoſcope will have Arks above their Proportion and Right; and the three Houſes below the Aſcendent will have Arks leſs than their due; and ſo of the other ſix Houſes by the ſame Rule: Which you will find to be wholly irregular and falſe.

It alſo rejects that of *Regiomontanus*, called the *Rational*; which divides the Equator into twelve equal Parts, and that for the very ſame Reaſons above alledged againſt the Diviſion of the Vertical Circle. For though they do not err on the ſame Bottom and Principle, yet they err equally in the Conſequence and thing they aim at; which is a true and equal Diviſion of the Heavens. Many things more might be ſaid in the matter, but I think theſe are ſufficient.

6. *The Diviſion of the Heavens, and the true parting of the Houſes by the Pen of Nature; do each of them conſiſt of two Temporal Hours, either of the Place or Star: That is, by a proportional Diviſion of the Motions of the Moveable Arks from one Angle to another; for it is moſt certain, every thing that moves, meaſures its own Diſtance by Motion, and that Motion by Time, as you have in effect heard above.*

This Diviſion of the Heavens is natural, and freely offers it ſelf to the Principles of Reaſon for Authority and Proof; for according to this Meaſure and Motion, the Houſes are all equal, and a Star or Conſtellation hath an equal tarriance in time in its Paſſage in and through every Houſe, which they have not by any other Diviſion but by this of two temporal Hours. For the Stars do diſpence their Influence to us by a conſtant and ſucceſſive Motion both in their Aſcention and Deſcention, in all Hemiſpheres; and if they do continue longer in one Houſe than in another, the Effects, as well as the way of judging thereof, muſt be both falſe and irregular, and it cannot be denied but that ſuch a Diviſion is falſe; and the reaſon is, becauſe thoſe Manſions, Portions, or Houſes of Heaven, are unequal.

Again, a Star, according to this Diviſion, being in the Center of the Eleventh Houſe, doth behold the Aſcendent by a Sextile; in the Tenth by a Square, and in the Ninth by a Trine, according to the Doctrine of *Ptolomy*, *Lib.* 3. *Cap.* 11. *de Loco Prorogatore*; which is not (*re vera*) to be found in any other Diviſion whatſoever; which proves this Diſtribution to be truly natural, and alſo agreeable to the Rules and Precepts of *Ptolomy*. And the Reaſon is plain, becauſe a Star found or placed in the Center of the Eleventh Houſe, is exactly one third of the Diurnal Ark diſtant from the Aſcendent; in the Tenth half the ſame Ark diſtant; and in the Ninth two thirds

thirds of the ſame Ark exactly from the Horoſcope, which no other Diviſion, till this time diſcovered, is able to perform, beſides this of two temporal Hours to a Houſe, which I have elſwhere ſhewed more at large.

But perhaps it may be objected, That though two temporal Hours are uſed as is here laid down, yet the Houſes are not equal, becauſe out of the Equator thoſe above the Earth toward the North are greater than thoſe under the Earth; to the South, the contrary: And therefore this Diviſion cannot be Regular and Equal. *To this it may be anſwered*; That an Equality among the Houſes is only required in the ſame Hemiſphere, the World being divided into four Quarters, or at leaſtwiſe into two Hemiſpheres, one above, and the other beneath; yet the Hemiſphere below differs nothing in Quality and Figure from that above; nor can they differ one from another in any thing but Quantity; therefore although a Star ſhould perform its Diurnal Ark by a leſſer Circle than his Nocturnal, or the contrary; yet ſtill that Star paſſeth through the four quarters of the two Hemiſpheres, nor doth the ſmalneſs of his Ark in any of them abate of his Power and Effect, his Diſtance conſidered. As we do experience in the Moon, who paſſeth more ſwiftly through the Zodiack, and in a far leſs Orb than any of the reſt, and yet we ſee ſhe doth not leſs affect the Times and Seaſons than they do. From whence it is plain, that the Stars do not leſs produce their Effects in the ſmaller Quarters by a ſwift Motion, than in the greater by a ſlow. Therefore this is no rational Objection to the Diviſion of the Heavens by Temporal Hours, ſeeing they are really and truly proportional parts in all quarters of Heaven, and are all equal one to another, as well in Influx as Motion, notwithſtanding the Hemiſpheres are different in their Meaſure. And beſides, this Foundation being laid, the Prorogator muſt remain immoveable *in Mundo*; that is, in the horary Circle of Poſition: Which is confuſedly jumbled hither and thither by the increaſe and decreaſe of the Ark in the common way, according to their Motion and Method of Directions. For whoſoever pretends to the Art of Directions, and doth not underſtand the horary Circles of Poſition, I am ſure he doth not know the Motion by which all Directions are made; for

all

all Directions are made by one and the ſame Motion, both direct and convers; and this according to the Doctrine and Method of *Placid. de Titis.*

Thus I have endeavoured to ſhew the ſeveral ways of Dividing the Heavens into Houſes, and the Errors that do attend them; and that this of all the Methods yet uſed is the only true and natural one, and moſt agreeable to Motion; which every one may uſe or refuſe, according as they are informed in their Underſtanding: Nor is it my Deſign to impoſe upon any, if I had Power ſo to do, but I offer it to the Judgment and Cenſure of the Ingenious; and for the Ignorant and Capricious they may let it alone.

CHAP. III.

Of Directions to the Angles, &c:

DIrections are of two Sorts and Denominations, *i. e. in Zodiaco & in Mundo:* The *Sun* and *Moon* are capable of being directed both ways, but the Angles of a Figure can be only directed *in Mundo*, they being ſubject to the Accidents and Diviſion of no Circle but that which conſtitutes the Meaſure of each Quadrant, and is alſo meaſured by the Parts of the Diurnal and Nocturnal Arks: And of theſe Directions only I ſhall take Liberty to ſpeak in this Place, and alſo ſhew thoſe monſtrous Abſurdities invented by witty men, that knew nothing of the Art, and impoſed them upon ſuch who ſwallowed the Errors, without asking Why or Wherefore; and are at this preſent in general Repute among moſt of our modern Profeſſors; and this not only by thoſe that pretend to be Teachers of the Art, but alſo in Print, under the Hands of ſome of the greateſt Maſters of this Science by which means the Profeſſors of this Age are miſ-led in their Practice, as well as miſguided in their firſt Rudiments, and very hard to be retrieved

trieved when once Custom and Age hath confirmed them therein.

First, It hath been, and still is, the common Method in Practice, to direct the Midheaven and Horoscope to the Bodies and Oppositions of the Planets with and without Latitude; and according as occasion serves, they are both equally violent in giving Diseases and Death, as you may see in their own Books, and under their own Hands. For example, *Argol* says, *Henry* II. King of *France* died on the Ascendent to the Body of *Mars*, without Latitude, differing three degrees from the Direction with Latitude; *vide de diebus Criticis*, *pag.* 162. He also says, That Cardinal *Burghesius* died on the Ascendent to the Opposition of the *Moon* without Latitude, and nothing else to assist it, *page* 212. Which, if it is true, is of the same Force with that Direction with Latitude, and every whit as effectual. He likewise kills *John Vidman* with the Ascendent to the Body of the *Moon*, without Latitude, *page* 310. only he allows something else to assist it. He tells us, That *Francis Orsatt* had a violent Hæmorrhage at the Nose, on the Ascendent to the Body of *Saturn*, without Latitude, page 362.

Mr. *J. Gad.* in his *Collectio Geniturarum*, page 19. tells us, That the Lady *Elizabeth* died on the Ascendent to the Body of *Mars* without Latitude. And that Mr. *Tho. Gataker* died on the Ascendent to the Opposition of *Saturn*, without Latitude, page 103. And indeed, if this be true, it is a very remarkable Proof of its Power; for the Ark without Latitude came up five Ecliptical Degrees before that with Latitude. And Mr. *George Mills* had the Worms to a strange degree on the Ascendent to the Opposition of the *Moon* without Latitude, and yet the *Moon* had five degrees of Latitude. And that *Clement Bareford* had the Epilepsy likewise on the Ascendent to Opposition of *Saturn*, without Latitude, page 196. And in his Doctrine of Nativities he teacheth his Reader by an Example in his own *Genesis*, in his Table of Directions, to direct the Midheaven to the Opposition of the *Moon*, without Latitude; as if the *Moon* did pass the Midheaven twice, as she must do both there, and in the Ascendent, if

if they think thoſe Points are to be directed with and without Latitude: That is, ſhe muſt dance backwards and forwards.

Nay! the great and learned *Morinus* kills *Du [illegible]*, alias, *Cardinal Richlieu*, on no other Direction than the Aſcendent to the Oppoſition of *Jupiter*, without Latitude; *vide Aſtrolog. Gall. pag.* 612, 614. And indeed of all that is here mentioned, this is the moſt abſurd and ridiculous, That *Jupiter* ſhould kill becauſe in the Eighth Houſe, and without Latitude too; is very ſtrange, and yet the *Sun* Hileg. in the Eleventh Houſe, in that Nativity.

By what hath been ſaid, it appears, That the greateſt Profeſſors in this Science make uſe of this Method in their Practice of Directions, and allow a Direction without Latitude to kill, which is the greateſt Power it can have; and therefore let us conſider it well and throughly, and alſo what Foundation it hath in Nature; for I am of Opinion it is only a Sham; and that theſe Directions to the Angles without Latitude are only made uſe of to ſerve a turn when nothing elſe will do: Let the Pitcher have two Handles, and either of them will ſerve to hold it by on any occaſion. Muſt I be bound to believe, becauſe the *Sun* and *Moon* may be directed to a Star, with and without Latitude, That the Aſcendent alſo by the ſame Rule muſt be directed ſo too? No, no; the *Sun* is directed to a Planet without Latitude, *in Zodiaco*, with Latitude *in Mundo*; and ſo the *Moon*: But the Angles *in Mundo* only; and this ſhall immediately more plainly appear.

A Star is ſaid to paſs or touch the Horizon by Direction or any other Motion, when it begins perfectly to leave the Subterranean Hemiſphere, and begins to appear in ours; for the Horizon is ſuch a Line as the Meridian, and both but imaginary in reference to a real Line: Yet we are ſure there are two ſuch Points as the Meridian and Horizon; and this we are demonſtrably convinced of every Morning that we ſee the Sun riſe; for no ſooner the upper part of his Body toucheth the Horizon, but immediately we may ſee it begin to riſe: And every day that the Sun riſeth and ſets, we are ſure there is a middle Point between both, and an exact half way, although he makes no Stop nor Stay there; and how broad or narrow ſoever you

think these two Circles are, they are nothing else but two Marks like Points in a Line drawn on Paper, the one to shew where the two Hemispheres are parted, and the other where the two Quadrants in our Hemisphere are divided, and this by a certain Law of Nature.

Hence it appears, That the Ascendent and Midheaven, directed to the Body or Opposition of a Star, is nothing else but the Body of a Star coming to those Points or their Opposites, and this with Latitude, and not without it, as you may observe every day; and that the Stars do not dance up and down, backwards and forwards, like Puppets in a Show, to verify the false Rules of a few ignorant Astrologers. Suppose a Star to have North Latitude, as *Venus* (for Example) who had 8 degrees of North Latitude in *February* 1691. and she ecliptically in 5 degrees of *Aquary*; when the 5th degree of *Aquary* (which is the place of Direction without Latitude) comes to the Horoscope, *Venus* is at least 7 degrees above the Horizon, for she passeth the Ascendent with the 17th degree of *Capricorn*, and the Midheaven with 3 degrees of *Aquary*; and therefore, can there be any philosophical Reason given why the 5th degree of *Aquary* should have any force in either of those Points, when she is really and virtually past in both? *But it may possibly be objected*, That she doth by some secret way influence the 5th degree of that Sign in both those Points of the Ascendent and Midheaven. To this I answer; If there is any Ground to believe such a secret way, it must depend upon something: If upon her Body, that is impossible, because she is out of the Ascendent, by their own Rule, 5 degrees; nor can she virtually influence a Point when she is so many degrees past it, as is before mentioned: If on the vertue of the 5th degree, her Ecliptical Place, then we are not more obliged to her Body and Rays than we are to the Magnetick Power of the Ecliptical degree, which doth possess an equal Force and Power with her Body; which, if allowed, then a Rush for the Rays and Influence of the Stars. If there is a secret Train of Influence from the 17th degree of *Capricorn* to the 5th degree of *Aquary*, which I should be glad to see proved and demonstrated; for I must believe, if that thing be allowed, That every degree between those two must have an equal Share of Power

Power and Influence as well as they; which, if ſo, we ſhall quickly fall into a ſtrange Confuſion about Directions, which are no more but the degrees of diſtance either of a Body or Aſpect from ſome determined Point in a Circle; and for all ſecret ways of Influence that have not ſome probable Ground to be believed, I cannot readily nor fairly comply with them, without an Affront to Reaſon and Truth. Therefore you may conclude, that there is no other Direction to the Angles of Bodies or Oppoſitions, but with Latitude, and that all other are indeed and in Truth Fictitious, and both invented and uſed to ſerve a Turn when nothing elſe will do.

Secondly, They generally direct the *Midheaven* and *Horoſcope* to the *Aſpects* of the *Planets* in the *Zodiack*: *Which is not true*; becauſe they are two diſtinct Circles, and each of them have different and diſtinct ways to meaſure their Aſpects, the one being meaſured in the Zodiack, and the other by the Rapt Motion; by which Motion only the diurnal Circle is meaſured, the Houſes divided, and the Mundane Aſpects proportionally limited. I ſay, that way of directing is not true; and therefore take an Example or two: Suppoſe the 29th degree of *Capricorn* on the Tenth Houſe at Birth, at which Time the beginning of *Gemini* Aſcends; and ſuppoſe *Saturn* to be in the 20th degree of *Taurus*, in the Latitude of 52, then is he (if he hath no Latitude) 6 degrees above the Aſcendent; and yet for all that, they will tell you, That the Midheaven comes to his Square at Twenty one Years of Age. By which it appears, that his Square (as they call it) in the Ecliptick, falls 21 degrees from the Midheaven, and he is 6 degrees above the Aſcendent; ſo that theſe two numbers added together, make 27 degrees, which taken from 90, leaves this imaginary Quadrate to conſiſt but of 63 degrees: And yet the ſame Authors tell us, That the Circle or Figure conſiſts of four Quadrants or Quarters, and each of them have 90 degrees; if ſo, then here we have a Quadrant within a Quadrant, and by conſequence more than Four, or elſe we muſt have a little Quadrant and a great one, of which we may take our Choice, as occaſion ſerves

Again, Let us ſuppoſe the beginning of *Aquary* to be on the Tenth Houſe, and *Saturn* in the 18th degree of *Cancer*, in the third Houſe, and in the common way I would direct the Midheaven to the Trine of *Saturn*; to do which, I muſt by the Right Aſcention direct the Midheaven to the 18th degree of *Piſces*; which, they ſay, is the true Direction of the Midheaven to the Trine of *Saturn*. Now obſerve, when the 18th degree of *Piſces* comes to the Midheaven, the 18th degree of *Cancer* is on the Aſcendent; and they all do allow, That the Aſcendent is juſt 90 degrees from the Tenth Houſe; and that every 90 degrees is a Square. If ſo, then the main Queſtion is, Whether this Direction is in Truth a Square or a Trine, and alſo what effect it muſt have on the Native. Thus you ſee what a confuſed Jumble they make of Aſtrology; and yet with theſe moſt abſurd Rules and Methods they contend for the Truth of it; and ſome men are angry with thoſe that cannot go an equal length with them, to believe againſt Reaſon, or ſhew an equal Zeal to the Temples of Ignorance and Folly.

To make it yet more clear to the Reader, Let us ſuppoſe a Figure that hath 26 degrees of *Leo* on the Tenth Houſe, 10 degrees of *Scorpio* Aſcending, and the *Sun* in 20 degrees of *Capricorn*, as in the Nativity *J. G.* calls his; here I would direct the Midheaven to the Square of the *Sun*: To do which (as they ſay) I muſt direct the Midheaven to the 20th degree of *Libra*; which being done, there will be at the ſame time 17 degrees of *Sagitary* on the Aſcendent, and the *Sun* above 33 degrees diſtant below it, toward the Second. Hence obſerve, in the firſt Example of theſe three, their Quadrant or Square is 27 degrees leſs than 90, and here you find it is 33 degrees more than 90; which ſhews that their Rules and ways of working are very uncertain, and indeed next to no Rules, becauſe irregular: Or elſe, That we Aſtrologers are men of a mighty Power, and can Enlarge or Contract the Heavens at our Pleaſure, as we find occaſion to make them comply with our Doctrine and Notions.

Thirdly, They have a new invented way to direct the Aſcendent and Midheaven Convers; by which Method they diſco-

diſcover their Ignorance in Directional Motion; for Convers Directions are allowed to none of the Hilegical Points, but the *Sun* and *Moon*, as you may ſee in the third Book and fourteenth Chapter of *Ptolomy*'s *Quadripartite*. This Method I have ſeen uſed in Nativites by ſome of our Modern Profeſſors; but the firſt Author I find it in, is *Morinus*, page 555. *Aſtro. Gal.* in the Nativity of *Lewis* XIV. where he directs the Aſcendent Convers to the Square of the *Moon* for the Small Pox and Eryſipelas. The Aſcendent and Midheaven are (as you heard before) certain fixed Points, and therefore uncapable of any Motion, either backwards or forwards; for in direct Directions the Bodies and Rays move to thoſe Angles, and not the Angles to them, as ſome fondly imagin: For let the *Moon* be in the Eleventh Houſe, in a Nativity, ſhe moves to the Midheaven, not the Midheaven to her; and ſo of the Aſcendent: By which it appears, from their own Operations, that they tacitly allow theſe Points to be fixed, for otherwiſe there could be no Directions to thoſe Angles, which they all tell us there are, and I believe too many have found to their Sorrow, either in Life or Fortune to be true.

By this it appears (and I ſuppoſe will be allowed by all) that the Angles are fixed Points, and immoveable; if ſo, then the Angle it ſelf doth not move to the Body or Ray of any Star, but the degree of the Ecliptick only, which I allow to be true; and that the degree of the Midheaven or Aſcendent doth by the Rapt or Convers Motion move to ſuch a Point, as they ſay; ſuppoſe therefore, the Aſcendent to the Square of the *Moon*, before mentioned; but this cannot be done in the Zodiack, but by proportional diſtances *in Mundo*, under their proper *Horary Circles of Poſition*; Yet, ſuppoſe this Direction is or can be wrought true, how comes it to paſs that this ſingle degree that poſſeſt the Aſcendent at Birth, comes to have this Power they pretend to? For the Myſtick Force of the Horoſcope muſt either lie in the Fixt Point it ſelf, or elſe in the Ecliptical degree that is on it at Birth, or in both. If they ſay it reſides in both, there they put us into a greater Confuſion than before; for the next 5 minutes after Birth gives us two Aſcendents, and in Directions of Life and Death we ſhall not know which to make uſe of, nor which hath the greateſt Power.

Power. If they ſay it is in the degree; then they can never have any direct Directions to the Aſcendent through the whole Life, becauſe that degree paſſeth into the Twelfth, and ſo to the Eleventh, and at laſt we have loſt our Aſcendent in a Fog, it is run away from us, and ſo let it go. If they ſay the Power reſides in the fixed Point it ſelf, then by their own Method and Rule they muſt allow the Aſcendent it ſelf to give Power to the degree that did then poſſeſs it at Birth; which indeed I have heard ſome of them ſay that have uſed this Method: Hence, if the Aſcendent hath ſuch a virtue in it to give ſo great a Power to that degree at Birth, it muſt do the ſame to the next, to the third and fourth, and ſo to all; which, if true, then hath that Native had the Aſcendent directed to the Square of the *Moon* every Year ever ſince he was ſix Years of age, becauſe there comes a freſh and ſucceſſive degree to that Point every Year: Which being allowed, we ſhall have the Midheaven and Horoſcope alwais directed throughout the whole Life to the ſame Body or Ray, when it is once begun by Convers Motion; which ſeems very idle and extravagant to me. But again, if they will allow this mighty Power to the degrees on the Cuſps of the Houſes, why ſhould not the *Sun* or *Moon* Hileg. in the Seventh kill, when they are directed to the degree on the Eighth Houſe, ſeeing the Lord of that Houſe hath the Power of Death, as they ſay he hath? For if the Aſcendent can give that degree an Aphetical Power, the Cuſp of the Eighth, according to the common Opinion, being the Houſe of Death, muſt give the degree thereon at Birth an anaretical Power; which I am ſure no man ever yet experienced or found. We have one *Engliſh* Author, that hath taken abundance of Pains, with very little Skill, to teach how to work theſe Directions, *Clavis Aſtro. page* 611. and in 612. he directs the Aſcendent backwards, which is a fixed Point, and cannot move; by which it appears to me, that either he doth not underſtand Directional Motion, or elſe he trifles with his Reader in the Point.

Fourthly, They have in all their Books taught how to direct *one Houſe to another*; and in the Effects of Directions they all tell us likewiſe what it gives; and to ſay the Truth, this is not leſs

leſs vain and ridiculous than the reſt before delivered; and indeed it is much of the ſame nature with that I juſt now mention'd, *i. e.* the Aſcendent and Midheaven Convers, and built on the very ſame Foundation.

The Houſes, as you have heard, are certain Diſtances in the Heavens, meaſured by Arks of Motion; they are alſo determined to be immoveable, and always keep an equal diſtance; and therefore how is it poſſible that one Houſe ſhould ever be directed to another, when they have no Motion? And therefore to talk of directing one Houſe to another, is but to ſet them to quarrelling which ſhall move firſt. Yet among all the Whims they have invented of this kind, contrary to the Ways and Laws of Nature, I wonder they have never found the Myſtery of directing the Aſcendent to the Twelfth and Eleventh, the one to give Sorrow, and the other Friends: And the Tenth likewiſe to the Ninth and Eighth, the one to give Long Journeys, and the other Death and loſs of Honour; as well as the Aſcendent to the Second to give the Native rich Houſhold-ſtuff; and to the Third, to viſit his Kindred: The Midheaven to the Eleventh to give honourable and new Friends; and to the Twelfth, to give Baniſhment, and damage by four-footed Beaſts.

But the Myſtery of theſe Directions, in their Senſe, depends on the motion of the Zodiack, and therefore when the degree of the Second Houſe comes to the Firſt, they then conclude the Direction is finiſhed, and call it the Aſcendent directed to the Second Houſe; when indeed it is no ſuch thing, for the Houſes never ſtir: But if the *Moon* had been on the Cuſp of the Second, ſhe had certainly moved to the Firſt, and when that Direction was compleat, her Body would really have been there.

But beſides, ſuppoſe we ſhould allow what they ſay, and that this Direction of the Aſcendent to the Second hath ſome Influence on human Affairs: How comes that degree to have more Power and Virtue in it than all the degrees that ſucceſſively paſs that Houſe afterwards? And why ſhould not all the degrees of the Ecliptick, within the Limits of that Houſe, have as remakable Effects as that one ſingle degree that they do all pretend to, when they come by Direction to the Aſcendent?

dent? But above all, Why ſhould we imagin (and delude our ſelves into the Belief of) a thing without Ground or Foundation? For we all allow that the Cuſp of the Second is but an imaginary Line, and no ſuch thing in reality. If ſo, then why ſhould this powerful Nothing give Vertue to Something, that hath none, and is Nothing it ſelf? Or why ſhould this inviſible Line give that individual degree ſuch a Power, and no other? And by what means doth that ſingle degree carry the myſtick Power received, ſo great a diſtance as from the Second to the Horoſcope? One would imagin it ſhould have faded, decayed and vaniſhed in its Paſſage from one Point to another; for it is no more but an imaginary degree of the Ecliptick, paſſing by an imaginary Line called the *Second Houſe*, in its way to the Aſcendent or Horizon. But if we ſuppoſe and allow it to be all real, true and viſible, yet it will not make any more for their purpoſe than before; and to ſay, That *York* comes to *London* twice every Week, becauſe the *Poſt* comes from thence to *London* twice every Week, would be ſuch a piece of Nonſence, that ſhould it be ſaid publickly, all Mankind would laugh at it: And yet our Caſe now in diſpute is equal to that, and full as ridiculous. To be ſhort, I judge really, That this and ſome other Fooleries, now much in uſe, were invented out of a malicious Deſign to make the Art ridiculous and contemptible in the Judgment and Opinion of Learned Men: And theſe, impoſed upon weak men, they have ſwallowed theſe Errors, without being able or willing to conſider whether they had any Foundation in Nature or not; and they are now ſo generally received, that in the Opinion of ſome it is almoſt a Crime to queſtion them, though out of a good Deſign to ſet the Age right.

Now why we ſhould be led away and deluded both into the Uſe and Approbation of Groundleſs and Empty Innovations, I ſee no Reaſon; and this not only to uſe them in our Practice, but print them and lay them down as Theorems, not to be omitted: Thereby giving Opportunity to all to become Enemies to the Truth of the Art, by miſtaking its falſe Principles for true ones, when we have Reaſons ſufficient in true Motion to ſatisfie any Enquirer into the Myſteries of Nature and its various Effects by its variety of Motion; for there

are

are various Aſpects and Rays in motion, which either through Ignorance or Idleneſs are not taken notice of; but they are hunting for new Inventions, to load the old Rules with Error, and make them precarious, building their greateſt Errors on ſome ſuppoſed Mathematical Foundation; and if they can but impoſe upon us by a Diagramatical Demonſtration, thoſe leſs capable of Enquiry run away with it for abſolute Truth. I would very fain know how they can demonſtrate the Direction of the Firſt Houſe to the Second; the directing the Midheaven and Aſcendent Convers; the directing the Angles to the Aſpects of the Planets with half the Latitude of the Body; the direction of the *Moon* after the Common Way: Of which you will hear more by and by. The Directions of the Aſcendent to the Bodies and Oppoſitions of the Planets without Latitude; the directing the Angles to the Aſpects of the Planets in the Zodiack; upon what Ground and Authority they build their Directions in Revolutional Figures; and laſtly, how they will prove, by Demonſtration, That the Part of Fortune is always in the Zodiack; which is the natural Conſequence of their Precepts for directing it, as you may ſee in moſt Authors. And I do not doubt but when the ſo long promiſed, and long expected *Body of Aſtrology* ſalutes the unlearned world, we ſhall find Methods and Matter not only to inform our Underſtandings, but to take off thoſe foul Spots and Blemiſhes from the Face of the Divine *Urania*; and as one hath filed the Key to the Secrets of Heaven bigger, ſo I hope the other will take care to poliſh it.

Fifthly, There is another notorious Conceit they uſe very gravely; and to puzzle the Cauſe, and make it look more myſterious, they confound both themſelves and their Pupils in teaching them how to work and perform it: And that is, to direct the Aſcendent and Midheaven to the Aſpects of a Planet in the Zodiack, with half the Latitude, either of the ſame or the contrary Denomination, whether it be Sextile or Trine. And the only Author I find hath taken Pains to impoſe, explain, and teach this way in *Engliſh* is, the Author of *Clavis Aſtrologiæ Elimata*, *page* 671, and 672. Where he endeavours

to make his Diſciple learn to work and underſtand an unintelligible non-entity, *i. e.* the Aſcendent to the Trine of *Venus*, with half her Latitude, of a contrary Denomination, and that this may be the more exact and true, it is there wrought *Trigonometrically*; but how true it was performed, will appear preſently: He there ſays, That the Ark of this Direction is 33 deg. 25 min. add this to the Right Aſcention of the Midheaven 318 deg. 2 min. and it produceth 351 deg. 27 min. which ſhews that 21 degrees of *Piſces* then toucheth the Midheaven by Direction, and that *Venus* wanteth a full degree of that Cuſp when this pretended Direction of the Aſcendent to the Trine of *Venus* is finiſhed. Now, what man of Sence, that will conſult his own Reaſon, as well as a little Skill in this Caſe, can ever imagin *Venus* is in Trine to the Aſcendent before ſhe hath paſt the Midheaven, and when ſhe is not compleatly 90 degrees from the Horoſcope, which ought to be 120? And to ſay the Truth of all in that Caſe, That Direction by his own Figure could not touch by true and viſible Motion till Seventy one Years of Age, Ark 63, 17. And this by *Ptolomy*'s meaſure of Time, which he pretends to teach his Reader, *page* 637. which is vaſtly different from this, as you may ſee by comparing both. But can any man in the World conceive or imagine, That *Venus* is in Trine to the Aſcendent when ſhe is not 89 degrees diſtant from it; and this put upon the World by a Mathematical Aſtrologer, that is willing all ſhould appear demonſtrably and plain to the Readers? By which you may learn, How our great pretended Maſters of Aſtrology underſtand the Nature and Motion of Directions. Pray let this worthy Author appear once more, and ſhew us by his own Skill and Demonſtration, How the Directing the Angles to the Aſpects of the Planets, with Half and Quarter Latitude is performed in Nature? If not, as he took the Pains to file the Key bigger, ſo I will aſſiſt him in the poliſhing of it.

But let the Direction be how and when it will in his Apprehenſion, as to Time and Operation, which are indeed both amiſs: the main thing we have now to enquire is, Why the Latitude is allowed to the Aſpect of any Planet, directed

to

to an Angle? And Secondly, Why but half of it? as in the Example before us. Theſe Gentlemen, that do thus confound Aſtrology by theſe pretty Devices, do it either out of Ignorance or Deſign; for they make things difficult to be underſtood that Nature hath made plain and eaſie, and puzzle us with Motions and Directions that they underſtand not themſelves, nor are there ſuch things in the Being and Order of Nature; and this is principally done by blending the two ſo different Circles of the Zodiack and World together; which is indeed a thing utterly impoſſible to be done, and yet keep to the true Order of Natural Motion. I have told them, That all Bodies which move in and near the Zodiack, are to be directed in the *Zodiack* only; and that they meet all Rays in thoſe *Cireles* wherein they move: Thus the *Sun* meets all *Rays*, both *Bodies* and *Aſpects* in his own Way and *Circle*; but all Points of Heaven in the World receives all Rays *in Mundo* only, and by that Circle alſo meaſureth its Aſpects: Hence it is impoſſible for the Mundane Circle to meaſure the Zodiack, or the Zodiack the Mundane Circle; and this you may eaſily ſee; for when the 1ſt degree of *Sagitary* is on the Tenth Houſe, the latter degrees of *Capricorn* Aſcend: So that you have but two Signs between thoſe two Angles, and hardly that, but there are above four Signs then between the Firſt and Fourth Houſes, and the ſame number between the Tenth and Seventh, and ſo of the reſt, when the End of *Capricorn* is on the Tenth Houſe, and the beginning of *Gemini* Aſcending.

But however I think or believe concerning this Conceit of Latitude in the Aſpects in the Zodiack, I wholly deny it *in Mundo*, and all Aſpects to the Angles; for we are not beholding to thoſe imaginary Aſpects made *in Zodiaco*, and uſed *in Mundo*, but to the real Diſtances of the Stars made by the equally divided Figure into Twelve Houſes; from which Points and Places they behold the Angles, *&c.* and are juſt ſo many parts diſtant as do compleat that Aſpect then formed and made; and if any Mathematical Gentleman can do that in any part of the Figure with half the Latitude, *&c.* I ſhould be very glad to ſee ſuch a Curioſity performed.

But why with Half the Latitude? Why truly, for no other Reaſon but becauſe *Morinus* ſays it, and gives a demonſtration to that purpoſe to confirm this Notion, which *Morinus* fetcheth from *Blanchinus* and *Leovitius*, ſuppoſing their Authority might ſtrengthen his. But whereabout in the Figure this little parcel of half Latitude ſhould fall, I cannot apprehend; for though the thing is true in it ſelf, when a Planet is furtheſt from his Node, that the Square falls in the Interſection, and by that Projection, the Trine in their Senſe will have different Latitude from the Body; yet in this Circle *in Mundo* there is not one Tittle of Authority nor Reaſon for it, becauſe the Rays are meaſured a different way from thoſe in the Zodiack: Nor did ever any of them pretend to any Interſection of the Orbit of any Planet with the Mundane Circle; and it is upon that alone this Project of half Latitude, *&c.* depends, and till that is done, there is no man, that will make Reaſon his Judge, can believe this Fancy, of directing to the Angle with half Latitude, when at the ſame time their own Operation contradicts them, and tells them, Their Trine is not a compleat Quartile. And beſides, it is moſt certain, That the Rapt Motion doth not make any alteration in the Aſpects, if conſidered in the ſame Circle they are made; for the Body, by whoſe Rays the Aſpect is made, is (in the Rapt Motion) always the ſame diſtance from it. But in this Example before us, they tell us of a Trine, and yet when the pretended Direction is finiſhed, the Point where the Trine falls is not 90 degrees diſtant from the Body that makes it; ſo that it is dwindled into Something that wants a Name, which can never happen in the true and natural Motion.

Thus it appears by theſe pretended Directions, That the Motion this Man, and thoſe that ſwallow his Opinion uſe, is Fictitious, Groundleſs and Falſe, and wholly beſide the Order of Nature and true Motion. And indeed I have much more to ſay on this Subject, but becauſe I think it much more fit for the following Chapter, I ſhall omit it here.

Sixthly,

Sixthly, Another pretty Invention they have, is, To direct the Angles to the Antiſcions of the Planets, which are indeed the Zodiacal Parallels: This Likewiſe is a moſt notorious Miſtake, and proclaims them totally unacquainted with the Motion they make ſo much Noiſe about, and pretend to know ſo perfectly well. I ſhall not in this Place trouble you with the Deſcription and Nature of Antiſcions, but refer that to its proper Chapter, where I ſhall ſpeak at large of their Nature and Circumſtances; and only give a Hint or two here about the Angles being directed to them, it being the proper Place to mention it in.

Argol kills ſeveral on the Horoſcope directed to the Antiſcions of *Saturn*, *Mars*, and ſometimes *Jupiter*; as you may ſee in Cardinal *Creſcentius*, page 314. where he ſays, He dyed on nothing elſe but the Aſcendent to the Antiſcion of *Mars*; ſo in the Caſe of Cardinal *Juſtinian*, page 304. on the ſame Direction; and Prince *Frederick*, page 250. both dyed on this very Direction of *Mars*: And, to mention no more, take only that merry one about the Archbiſhop of *Urbin*, whom, he ſays, dyed on this alſo, having a little before paſt the Body of *Mars*; which he takes no notice of, only mentions the Antiſcion. The like inadvertency you may ſee alſo in *Collection of Genitures*, page 71, page 123. by which it appears, That they do all generally uſe and approve this Method and Doctrine, which is full as much amiſs and out of method as the laſt thing mentioned, and the Reaſon is plain.

Becauſe Antiſcions or Zodiacal Parallels are nothing elſe but certain Points of Diſtance in the Zodiack only; nor can they be uſed in Directions to any Bodies or Points but thoſe who move in and near the Zodiack; and to direct them to the Angles, or the Angles to them, is to no more purpoſe than to direct the Midheaven to the North Pole, and the Effects will be equally the ſame, both in Force and Vertue: For Antiſcions are not Bodies, and therefore not to be thus applied in Directions to the Angles, as they conſtantly have done in their Practice: and I dare be certain, if things were to be duely and

and truly examined, without any Succeſs and Effect: But if that which *Argol* ſays is true, they have Authority enough for what they do and have done. And indeed, I have the ſame Opinion of the Angles being directed to the Terms of the Planets, and for the very ſame Reaſon I have juſt now mentioned; becauſe they are Points in the Zodiack, and are only to be conſidered when Bodies are directed therein. I alſo except this *Part of Fortune* from being directed to the Terms of the Planets; nor can the *Part of Fortune* be directed to any Antiſcion but when the *Moon* is directed ſo too: The Reaſon of that will appear hereafter, when I come to that Chapter.

CHAP. IV.

Of Directions to the Sun *and* Moon *in the* Zodiack.

THE *Sun* moves in the Zodiack only, and meets all Bodies and Aſpects in his own way therein; and whatſoever Directions the *Sun* meets that have Latitude, are not ſaid to be *in Zodiaco*, but *in Mundo*: Though Mundane Directions, in a ſtrict Senſe, are ſomething different from them. In Directions of the *Sun* they cannot make any Miſtake conſiderable, unleſs it is in taking his Pole of Poſition, and directing to the Antiſcions of the Planets with Latitude; but if the *Sun* is under the Earth, the way of directing in the *Crepuſculine Circles*, and in the *Obſcure Ark*, are both of them, different from the Common Way; which I ſhall not take the Pains here to enlarge upon, by ſhewing the Ways and Methods to do it. And for directing the *Sun* with half Latitude, as I have before been ſhewing in the Aſcendent's Directions, that is indeed erroneous and falſe; which will more plainly appear in the Directions of the *Moon* and her Motion; which I will immediately

ately make plain and clear to you, That the common Authors neither know right, nor work true: And the Cauſe of the latter depends on the former; for it is certain that he who knows not the Truth of a thing, can never report it well, or teach it as it ought to be taught.

What I told you of the *Sun* is alſo true in the *Moon*, That ſhe meets all Bodies and Rays in her own Way wherein *ſhe moves*; and whatſoever Directions are wrought by any other way than that which agrees with her true Motion, is not true, but erroneous. And to make this appear more plain, I will illuſtrate the matter in two Directions, *i. e.* The *Moon* to her own Square, and to the Body of the *Sun*; by which you will ſee, and they will confeſs too that they do not underſtand Directional Motion, for all the Noiſe they make about it.

Let us ſuppoſe a Time, and let it be $16\frac{9}{3}$, *March* the 21ſt. in the Morning; the *Moon* then in 8 degrees of *Aquary*, with 1 degree North Latitude, and let 6 degrees of *Aquary* aſcend in the Latitude of 52. and then the *Moon* will be juſt riſen above the Horozon, and yet under the Pole of the Horoſcope. In this Poſition I would direct the *Moon* to the Body of the *Sun*, in 11 degrees of *Aries*. The common way of directing the *Moon* to the Body of the *Sun* in this caſe is, To take the Oblique Aſcention of the *Moon* with the Latitude ſhe hath at the Time of Birth, and ſubſtract that from the Oblique Aſcention of the *Sun*, under the Pole of the *Moon*, and the reſidue they call the *Ark of Direction*, which is 30 degrees 47 minutes, at which time the *Moon* is really in 30 degrees of *Aries*, with Latitude, and not in 11 degrees, the Place of the *Sun*; for when the *Moon* comes to the 11th degree of *Aries*, ſhe hath 5 degreee of North Latitude, by which reaſon ſhe paſſeth the *Sun*'s Body with and in 22 degrees of *Piſces* under the Horary Circle, as you may ſee by the Globe, if you pleaſe; ſo that the true Direction of the *Moon* to the Body of the *Sun* 23 degrees 45 Minutes, is not taken notice of by the common Profeſſors and others, nor indeed is it known to them; for in all their Books they tell you, There is but one Direction of the *Moon* to the Body of the *Sun* in that Poſition, and that differs 7 degrees 2 minutes from the true one. I am ſure there is no

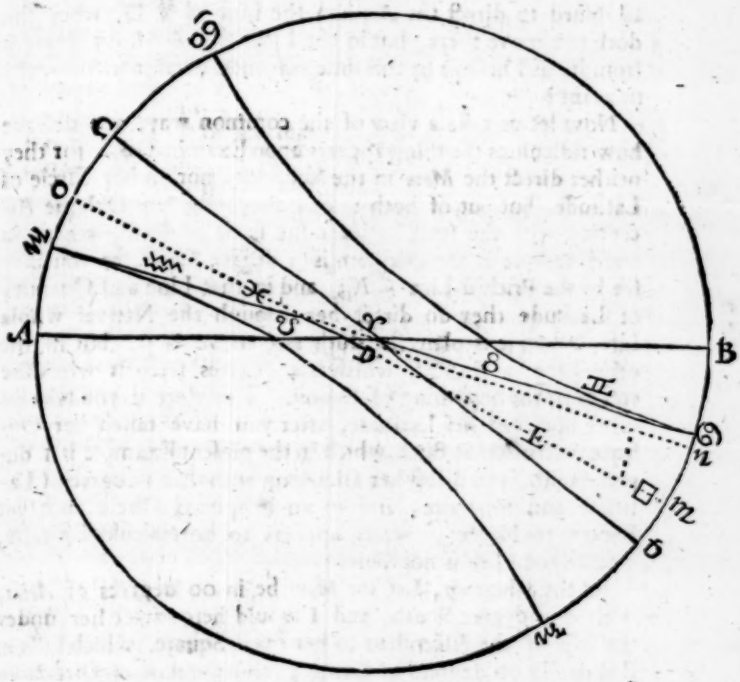
man

man but what will readily agree with me in the Truth of this Direction, and as readily agree, That the *Moon*'s Latitude ought to be taken notice of in the Place where the Direction is finiſhed; for by this Reaſon, when a Star hath large Latitude, and the *Moon* large Latitude alſo of a contrary Denomination, the Direction may be of little or no effect, becauſe their Bodies or Oppoſitions may be 10 or 12 degrees diſtant from one another, when the Direction is really compleat.

In the next Place, I would direct the *Moon* to her own Square in the Zodiack; and this under the Pole of the Aſcendent alſo, and that falls in 8 degrees of *Taurus*, and according to the modiſh way of directing, now in Uſe and Practice, they ſubſtract the Oblique Aſcention of the *Moon*, taken at that time, from the Oblique Aſcention of the 8th degree of *Taurus*, and the Ark of Direction ſo wrought is 43 degrees 00 minutes; but the true Ark of Direction of the *Moon* to her own Square, taken with the Latitude ſhe hath in that Point, is 34 degrees 8 minutes; differing from the other, wrought in the common way, 8 degrees 52 minutes. And this you may perceive by the Globe as well as the Tables that the *Moon* meets her own Square in 19 degrees of *Aries*: For at that time when they tell us, That Direction is compleat and finiſhed, the Square of the *Moon* is paſt that Pole of Poſition in the Horary Circle about 5 degrees of Altitude above the Horizon; which, if you rightly underſtand it, will ſoon appear to be a notorious falſe way of directing: And yet among all the *Profeſſors*, *Teachers* and *Pretenders*, at this day, there is no other way in uſe, nor is there any other to be practiſed with general approbation; and ſo long as no body queſtions it, every one is ſatisfied: Nay! our great *Mathematical Teachers* too, thoſe Men of Numbers, who, to ſay the Truth of them, know the leaſt in Aſtrology of any men, they (I ſay) have ſwallowed the Gudgeon too, and yet we (forſooth) muſt truſt to them in the Diviſion of the Heavens, and contriving Methods to direct by, and which you ſee are falſe in many things, and in this for one. There is not a man in being, though totally unacquainted with Mathematical Learning, but will ſoon agree, that every Star that is directed, muſt meet thoſe

Rays

Rays they are directed to in their own Way and Circle, wherein their Motion is performed; and if you direct them in some Conceited Imaginary Circle, contrary to Nature, you cannot believe that Direction true: For it is perfectly impossible that he who travels *Oxford Road*, should ever meet that man or men that travel *York Road*; I suppose you will judge the Reason of it. Why, just so it is in our Case now before us; but perhaps a *Diagram* may more aptly shew it, and make it plain to you.



In this Diagram, let a *A* ♋ *B* ♎ represent the Meridian Line, *C* ♈ *D* a part of the Equator, *A* ♈ *B* the Eastern Finitor, a part of which is the Point ascending, *C* ☽ *D* the

Moon's Way *in Mundo*, *O ☽ E M* the *Moon*'s Way in the Zodiack with Latitude; in which prick'd Line ſhe meets her own Square, or any other Body or Ray that falls in the Ecliptick, or near it; for it is perfectly impoſſible that the *Moon* or any other Star ſhould meet the Beams or Bodies of other Stars in a Way, Line, or Circle that they move not in. And I believe you will grant me this without preſſing, That it would ſeem horridly ridiculous for any one to pretend to direct the *Sun* in the Prick'd Line *O ☾ E M*, when we know he always moves in the Line ♎ ♈ ♋. Why then is it not as abſurd to direct the *Moon* in the Line ♎ ♈ ♋, when ſhe doth not move there, but in the Line *O ☾ E M*, 5 degrees from it, as I believe by this time you underſtand, and are ready to grant?

Now let us take a view of the common way, and obſerve how ridiculous the thing appears upon Examination; for they neither direct the *Moon* in the Ecliptick, nor in her Circle of Latitude, but out of both: For they take her Oblique Aſcention with the ſame Latitude ſhe hath at Birth, which in our Example in the Diagram is 1 degree South, as you may ſee by the Prick'd Line *☾ N*; and in that Line and Quantity of Latitude they do direct her through the Natives whole Life, when it is plain ſhe doth not move in it, but in the other Line *☽ E □ M*, which is 4 degrees from it when ſhe comes to the beginning of *Gemini*. Therefore if you take no more notice of her Latitude, after you have taken her Oblique Aſcention at Birth, which in the preſent Example is 1 degree South, you direct her all-a-long with that 1 degree of Latitude and no more, and in an imaginary Circle, not yet known to Nature; which appears to be ridiculouſly falſe, becauſe the *Moon* is not there.

In the Diagram, Let the *Moon* be in 00 degrees of *Aries*, with one degree South, and I would here direct her under the Pole of the Aſcendent to her own Square, which falls *in Zodiaco*, in 00 degrees of *Cancer*; and the Ark of Direction, in their way, *ſine Lat.* is 54 degrees 37 minutes: And by their Principles there is no ſuch Direction as the *Moon* to her own Square, *cum Lat.* becauſe they ſay the Square always falls in the Ecliptick, and can have no Latitude; but how true that is,

is, I judge you may ſee by the annexed Diagram; but the true Ark of Direction muſt be wrought with Latitude, and the Ark ſo wrought is 63 degrees 4 minutes, differing from that of theirs 9 degrees 27 minutes; which is a ſmall Fault with them, but a plaguy Blunder in Direction: For, do you think, that their Direction and mine can have an equal Force? Or that the Direction the *Moon* meets in her own way, is not of more Force than that in the Zodiack, or the other out of her Way? Conſider it.

I might alſo take notice of the Direction of the *Moon* to the Body of the *Sun*, who always moves in the Zodiack; and let us ſuppoſe him to be here in the beginning of *Gemini*, the Ark of Direction will be, in their way, 28 degrees 8 minutes, but in mine 36 degrees 41 minutes, differing only 8 degrees 33 minutes; but 8 Years in a Direction is nothing with them. Thus you may ſee theſe are viſibly falſe; and I can alſo make moſt of their other Operations in Directions appear to be as unequal as theſe are.

You need not doubt but they know it themſelves, and the more ingenuous of them have taken Notice of it too, though without the Sincerity to tell the World of it: And this you may perceive by their diſingenuous Directions, to puzzle the Cauſe, and make the World think them Genuine (who, like Pick-pockets, make a Hurry in the Street to make the people ſtare, while they carry on their Trade with more Safety and Eaſe) as in the directing to the Half Latitude, in the Aſpects of the Planets, which none but thoſe that want Reaſon to conſider will ever believe or practice. And the only Bell-weather of this Doctrine in *England* is that weak-headed man, the Author of *Clavis Aſtrologiæ Elimat.* page 671. who wanting Parts and Abilities to invent new Fooleries, that may ſeem well, and deceive the Crowd, he hath juſt ſo much Senſe and Skill to do as the Little Gentleman with a Chain about his middle, *Imitate others:* And to prove in a few Words he hath neither *Ingenuity*, *Parts*, *Skill*, or *Generoſity*: His dealing in that baſe Trade of *Sigil* and *Charm-making* (which no man endued with Ingenuity and Honeſty, will be guilty of) is ſufficient to prove: But to that foolery in his Book, in directing the Angles, and I ſuppoſe the Luminaries too, with half

Latitude; if he can do the former, I am ſure he may the latter, though both perfectly impoſſible.

As to direct the Angles to the Aſpects with any Latitude, in *their way*, is groundleſs and vain; for the *Circle* that meaſureth the *Aſpects in Mundo*, and that which meaſureth them *in Zodiaco* are both upon different Principles, and managed by different Motions: The Aſpects *in Zodiaco* do only concern thoſe Bodies by Direction that move in the *Zodiack*, where they do indeed really meet them; but *in Mundo* it is quite different, but the Meaſure equal, though in another Circle by a different Motion: For example, Let the *Sun* be on the Cuſp of the Twelfth Houſe; when he comes to the Eleventh Houſe he is in Sextile to the Aſcendent; when to the Tenth in Square to it, he being then 90 degrees from it; and when to the Ninth he is in Trine to it; and ſo of any other Star: And directing to the Angles with Latitude any other way than this, I know none, or at leaſt I believe none. Now, for the *Luminaries*, let us ſuppoſe in the Diagram *Saturn* to be in 10 degrees of *Aries*, with 2 degrees North Latitude, then his *Sextile* muſt fall in 10 degrees of *Gemini*, with 1 degree North likewiſe: If ſo, then pray which is moſt agreeable to reaſon, to direct the *Moon* with 1 degree of North Latitude, wholly out of the Order of Nature, to meet the Sextile of *Saturn* in *Gemini*, or with 5 degrees South Latitude, which is her own viſible way, appointed by God and Nature? If you ſay the firſt, then it is plain you do not underſtand the Motion by which Direction is made; for the *Moon* is not on that ſide the Ecliptick, and therefore the Operation is wholly vain and imaginary; but if you ſay the latter, then it is plain your Direction hath no Force in it, nor is there any ſuch Motion to ſolve the thing you imagine of a Direction with half Latitude, and this not only in Directions of the *Moon*, but in thoſe of the *Sun*, and the *Part of Fortune* too; in the latter of which it is the moſt abſurd thing in Nature, and wholly repugnant to the natural Motion in Direction, as it is laid down and taught by the foreſaid Author of the *Clavis*, &c. *page* 674, and 675. to which I refer the Reader.

But then, there is another Whim laid down by *Argol* and *Morinus*, from *Blanchinus*, and aſſerted by the ſaid Author,

page

page 616, and 617. That every Square falls in the Ecliptick, and can have no Latitude; and this is proved by a Demonſtration in *Morinus*, page 552. In *Argol*, *prim. Mob. Tom* 1. *Page* 6. and imitated by *Coley* in his borrowed *Clavis*, page 616. which Diagram I do not think worth while to blot Paper with in this Place.

By that Demonſtration they endeavour to prove the half Latitudes they talk of in Sextiles and Trines, as well as no Latitude in Squares: And I think it may be worth our while and labour to examin it and its Principles on which it is built and founded; for, in my Opinion, the thing is merely and really imaginary, firſt conceived in the Mind, and built upon the Strength of that Opinion; and becauſe invented, and alſo propagated by great Men, it hath paſſed upon us without Examination, as moſt of the other Errors have done; and I am ſure, the Author laſt mentioned knows nothing of the matter, nor did he ever (I dare ſay) take Pains to examine it; nor do I think he is able, but he took it where he found it, and gives the ſame Reaſons, built upon the ſame Principles he had from them *verbatim*.

The Rays and Familiarities of the Stars have been variouſly defined and judged by Students in this Enquiry, ſome being of one Opinion, and ſome of another. *Regiomontanus* was of the Opinion, That the Rays and Aſpects were Circles, whoſe Center was in the Body of the Star that made the Aſpect, or gave the Ray; and the Meaſure of that Aſpect was in the Ecliptick: Or if the Star had Latitude, meaſured by the Ecliptick alſo. But how they will prove the Quadrate of that Star falls in the Ecliptick without Latitude, or in the Interſection of the Ecliptick and Orbit, as they affirm, unleſs the Star is in the Extreme Limit of his Inclination, I cannot ſee nor imagine; but more of that hereafter. *Blancbinus* alſo will have the Rays to be Circles, drawn in Longitude from the Body of the Star to the oppoſite Point, and ſo round: By which means he cuts the Ecliptick in the Quadrates, and thence concludes, That the Sextiles and Trines have half Latitude, the Sextile the ſame Denomination with the Star, and the Trine the contrary.

Here

Here you ſee one will have the Rays to be Circles about the Center of the Star, and the Aſpects to be taken in thoſe Points where the Circles cut the Ecliptick. The other will have them to be Circles or Lines drawn through the Bodies of the Stars, and the Aſpects to be taken in that Line or Circle, at the uſual diſtance of 60, 90, or 120 degrees, which makes the Aſpects. And between theſe two Opinions there is a great deal of difference, eſpecially in the ſupputation of the Aſpects. The Opinion of *Regiomontanus* is partly true; for the Rays are indeed extended in their Orb, but not before nor after, or any other Place than where they paſs, or in the ways of thoſe Stars that receive their Rays in the Circles where they are moved. *Blanchinus*'s Opinion of the Quantity and Diſtance of Rays in Longitude from the Star beholding, partly agrees with *Regiomontanus*; but for the fictitious Circle that he hath imagined, in which he ſays the Rays are contained, and out of which their Rays have no Power nor Virtue, is wholly Falſe and Erroneous; for the Rays are extenſive, and every Star meets the Rays of the other Stars in its own way where it is moved; as you may ſee by the former Diagram of the *Moon*'s way in the prickt Circle.

I do not deny the Interſection of the Ecliptick and Orbit of a Star, but I deny the Conſequence they draw from it, That the Square of that Star muſt of neceſſity fall on the Point where the two Circles paſs, which in the Diagram preceding is in the point ♉ for the ☽. Hence it is plain, they do ſuppoſe the Star always to be in the Extremity of his Latitude, or 90 degrees from his Nodes; for otherwiſe the Poſition they lay down is falſe: As for example, Let *Mars* have 2 degrees of North Latitude, as in *January* 169$\frac{1}{2}$ his North Node is then in *Taurus*; if ſo, then how comes it to paſs that his Square (according to their falſe Rule) falls in the Ecliptick, or in the Point of Interſection, for one of his Squares falls in *Piſces*, and the other in *Virgo*: And beſides, if the Star hath Latitude, I know no Reaſon but all his Aſpects ought to have it likewiſe, and that without halving and quartering it, as they do by this new Project. At the Time beforementioned *Mars* is in 15 degrees of *Gemini*, and his North Node is in 19 degrees of *Taurus*; now by their Rule, how is it poſſible that his

his Square can fall in the Ecliptick? for his Square falls in 15 degrees of *Virgo* on the one ſide, and in 15 degrees of *Piſces* on the other, and his South Node is in 19 degrees of *Scorpio*; ſo that both Nodes are far diſtant from both his Squares, and the Interſection muſt be in his Nodes, or near them.

But then let us conſtrue it moſt favourably on their ſide, and ſuppoſe it to be as they ſay in every particular, as to the Line being drawn through the Body of the Star, and that it interſects the Ecliptick at 90 degrees from that Star, and that the Sextiles and Trines have half Latitude to the Body, as they ſay they have. Why, here their Cauſe will appear more vain than before; for in the other acceptation there are two Circles allowed, that is, the Ecliptick and Orbit; but here their Lines are wholly imaginary, without any Ground in Nature, they ſuppoſing that which is not; for though I allow the Star to move always in his Orb, yet I deny that to be ſuch a Line as they imagine; and that it doth not cut the Ecliptick at 90 degrees from the Star's Body, or very ſeldom; nor have the Stars the ſame Latitude in the ſame Signs at one Time, that they have at another; for it depends as well on their diſtance from the *Sun* as from their Nodes, as to its Quantity.

As to this Circle, drawn from the Body of the Star to the Diameter, and cutting the Ecliptick, according to their Fancy, it is wholly fictitious, vain and imaginary, and without any Ground in Nature; as *Did. Pritt.* well obſerves, when he ſays, The quadrate Rays, according to *Regiomontanus*, takes no notice of the Ecliptick, becauſe the great Circles do always cut one another equally, according to the Obliquity they are in one to another: And this will appear plain and eaſie to be underſtood, by ſuppoſing three or four Planets in the ſame degree of any Sign, having divers Latitudes; here their Squares will all fall in one Sign and Degree likewiſe: But you may be certain the Orbits of all theſe Stars do not cut the Ecliptick in the ſame Point. Which Argument of it ſelf overthrows the Aſſertion they lay down, unleſs they mean ſome other Line and Circle paſſing through the Body of the Star, beſides the Orbit; (which if they do allow another, I do intreat them, that pretend to teach that Method, to explain and demonſtrate the thing to the World). Nor can I apprehend any Reaſon

ſon why the Squares or Quadrats of the Planets ſhould not be deſcribed and extended as well out of the Ecliptick as in it. But beſides, this is no real Circle, nor is it deſcribed from the Motion or the Light of the Stars: If they ſay this *Circle* is deſcribed from the Points of the *Quadrat* and *Oppoſite* Rays, that will confound the thing; becauſe they have ſaid already, The Squares are deſcribed from the Circle, therefore they cannot be the Cauſe of this Circle, becauſe then they would be both Cauſe and Effect: On the other Hand, the Circle would be both Cauſe and Effect, if that ſhould be deſcribed from theſe Points, and the Points ſhould be deſcribed from the Circle; which is a little abſurd, for nothing can be both Cauſe and Effect in the ſame thing, and at the ſame time; whence *Blanchinus*'s new-invented Circle is falſe, and *Argol* mightily overſeen to teach it to his Followers.

But beſides, it is a vain idle thing, if conſidered in its Uſe they put it to, and the Power they give it; for firſt, they confine the Power and Influx of the Aſpects to this Line only, and that out of *that Line* to have no Force to act or affect any Body or Star: By which means they overthrow the rational Ground of the Effects of Directions; for, by this Rule of theirs, the Power of the Aſpects being confined to this Line, many Directions will be by that Method of no effect. I'll give an Example in one, by which you may gueſs at the reſt: In the former Diagram, page 57. let us ſuppoſe *Venus* to be in the very beginning of *Aries*, with 8 degrees North Latitude, then her Sextile in the beginning of *Taurus* muſt have, by that Rule, 4 degrees North Latitude; and I would direct the *Moon* to the Sextile of *Venus in Zodiaco*: Now obſerve, when the *Moon* comes to the beginning of *Taurus*, ſhe is 5 degrees Southward from the Ecliptick, and the Sextile of *Venus*, with half Latitude, is 4 degrees North from the Ecliptick; ſo that, by their own Rule, this Direction can have little or no effect, becauſe the *Moon* is at ſuch a great diſtance from their imaginary Line, and alſo the Body of the *Moon* and Sextile of *Venus* are 9 degrees apart when the Direction is finiſhed. Hence it may appear, That the Uſe they put it to is not according to the Motion appointed by Nature; nor is there any ſuch Power to be attributed to any Line (the Ecli-

Ecliptick excepted) that they give to this: For, by their Rule, all the Prorogators that move out of that Line will never touch any of that Star's Rays and Aſpects that move in that Line, either by Direction or any other Motion.

But ſuppoſe it were true, That there were ſuch a Line as they imagine there is, and that it doth cut the Ecliptick at 90 degrees diſtant from the Star; yet this makes nothing at all for their Conceit in Directions with half Latitude, becauſe every Prorogator meets the Rays and Aſpects of the Planets in his own Way and Circle in which he moves: Thus the *Sun* meets all Rays in the Zodiack, becauſe he moves always therein: The *Moon* meets all Rays in her Circle of Latitude, in which ſhe conſtantly moves, and is always out of the Ecliptick, except when ſhe is with either of her Nodes; and therefore to talk of directing either of theſe two to the Rays of the Planets, with half Latitude, is neither agreeable to Motion, or reducible to Reaſon: And when they come to tell us of directing the *Part of Fortune* in this nature to the half Latitude, it is ſuch a piece of Vanity and folly that is not to be matched; for the *Part of Fortune* is by them called the *Lunar Horoſcope*, and indeed is ſo in ſome Meaſure and Proportion, and that it is found by the *Moon* principally, as *Cardan* obſerves; but the *Part of Fortune* is ſometimes far more remote from the Ecliptick than the *Moon* can be, and by no means to be directed, as they imagine and think. But when they come to tell us of directing the Angles to the half Latitude of Sextiles and Trines, that is indeed no more nor no leſs than downright Nonſenſe, and that for the Reaſons above ſpecified.

CHAP. V.

Of the Antiſcions of the Planets.

THere hath been much Noiſe and Talk about the Antiſcions, ſome allowing and others condemning the Uſe of them: *Argol* makes them do every thing, and directs all the five Prorogators to them; allowing them to give Preferment, Marriage, Death, *&c.* But ſome of our *Engliſh* Writers do make little account of them, and ſay, They are of little Force and Virtue either in their Poſitions or Directions; and yet in the Concluſion, neither one ſort nor the other underſtand them, either what they are, or how to take them; and therefore to one ſort of People they ſerve, when perhaps nothing elſe can be found; and the other ſort, on a more ſtrict Enquiry, finding little effect in their Directions, have wholly and totally rejected them.

As to the Common and Uſual Way, taught by all Authors, how to find and take them, it is really falſe, and there is no ſuch thing in Nature as they talk of, unleſs in the *Sun* and Planets not having Latitude; for in taking their Parallels or Antiſcions, the common way holds good and true; But when the Planets have Latitude, the true Antiſcion ſhall differ from that commonly taken 6, 8, 10, 15, and ſometimes, 30 degrees, eſpecially if near the Tropicks: By which you may eaſily judge, it is no Wonder if thoſe commonly taken have no effect when the Prorogators meet them by Direction; and therefore it will be convenient to tell you what they are, and what Ground and Reaſon there is for their Uſe, either in Poſitions and Figures in general, or in Directions in Nativities in particular.

The Ground therefore of Antiſcions is laid down by *Ptolomy*, in a very few Words, in the Thirteenth Chapter of the Firſt

First Book of his *Quadripartite*; where he tells us, That theſe Antiſcions are nothing elſe but the Signs, and Degrees of the Signs, equally diſtant from either of the Tropicks or the Equator; and that when the *Sun* comes to thoſe Points, on either ſide the Equator, he riſeth and ſets in the ſame Points of Eaſt and Weſt, and makes the Days of equal Length, as well as the Nights. For example, Let the *Sun* be in the 1ſt degree of *Virgo*, then his Antiſcion falls in 29 degrees of *Aries*, ſo that each of theſe Points are equally diſtant from the Northern Tropick; the Days and Nights are of the ſame Length when the *Sun* is in the one Sign, as in the other; and the 1ſt degree of *Virgo* riſeth and ſets in the ſame Point of the Horizon exactly where the 29th degree of *Aries* doth: And the ſame Accidents and Circumſtances do alſo exactly concur with the 1ſt degree of *Piſces*, and the 29th degree of *Libra*, they being both equally diſtant from the Southern Tropick, as the former from the Northern, and all theſe four Points have the very ſame Declination, without which it could not be.

Objection. But perhaps ſome may ſay, This is no more than what we have learned already; for the very ſame Degrees and Signs are alſo our Antiſcions; we thank you for nothing, for this is to no purpoſe.

Anſwer. Not ſo haſty, my good Friend, I have ſomething elſe to ſay to you, if you will have a little Patience: Let us now ſuppoſe a Star to be in 20 degrees of *Taurus*, with 5 degrees North Latitude, I know you will ſay his Antiſcion falls in 10 degrees of *Leo*, and his Contrantiſcion in 10 degrees of *Aquary*, &c. but in this you are extreamly out of the way, and in a groſs Error; for one falls in 14 degrees 26 minutes of *Gemini* and *Sagitary*, and the other in 15 degrees 34 minutes of *Cancer* and *Capricorn*: And do you think this would not make a vaſt difference in a Direction, when one man directs the *Sun* or *Moon* to the Antiſcion of a Planet in 15 degrees of *Cancer*, and another directs them to the 10th degree of *Leo*; which is but 25 degrees diſtant one from another, and impoſſible to be both true? Again, Let us ſuppoſe a Star in 20 deg. of *Taurus*, with 5 degrees South Latitude; and then one Antiſcion falls in 4 degrees and 12 minutes of *Taurus* and

Scorpio, and the other falls in 25 degrees 48 minutes of *Leo* and *Aquary*. Here you find 16 degrees of diſtance between that taken in the common way, and the true one, and is ſufficient to confound any young Enquirer into thoſe things. From this, and ſuch Reaſons as this is, you have ſometimes Accidents and no Directions to ſignifie the thing; and ſometimes Directions and no Accidents to attend them according to the Rules laid down in ſuch Caſes. And to ſatisfy you that I am no Innovator in this Point, pray have Recourſe to your great Author and Oracle, *Morinus*, page 368. where he teacheth this way only, and alſo tells you, that the Antiſcions are to be taken no other way but by the Tables of Declination; and, to ſay the Truth, that is the only valuable and remarkable Truth in that great Volume: I do not ſay there is no more.

I make (you ſee) no mention of Contrantiſcions; for I call them all either Antiſcions or Zodiacal Parallels, which comes firſt to Mind; for they are nothing elſe but parallel Diſtances from the Tropicks and Equator; and as they are all of a Denomination, ſo they are all of an equal Force and Power in Directions, and from one Planet all of a nature too; though our common Authors tell us the Antiſcions are good and benefick, but the Contrantiſcions are bad, malefick, and of the nature of Squares and Oppoſitions: But that is like the reſt of their Doctrine, for the moſt part falſe and groundleſs.

I told you, in the end of the Third Chapter, That I would ſay ſomething about directing the *Sun* and *Moon* to the Antiſcions of the Planets; for the Midheaven and Aſcendent are wholly impoſſible to be directed to them with any Succeſs, as you have heard before. The Rule is general; for as the Antiſcions are taken with Latitude, ſo they muſt be directed with Latitude to the *Moon*, and without to the *Sun*; and therefore when the *Sun* or *Moon* comes by their Regular Motion to have the ſame Declination that your Planet hath, then is your Direction compleatly finiſhed, and no otherways. And the Reaſon is plain, becauſe the *Moon* keeps the ſame way in her Directions to Promittors, that ſhe always compleats her Monthly Revolutions in: And therefore your own Reaſon will tell you,

you, That the *Moon* muſt be always directed to Antiſcions with Latitude, becauſe Antiſcions are only Diſtances from the Equator and Tropicks; and when the *Moon* or *Sun* comes to have the ſame Diſtance by Direction from thoſe Points, it is no matter what degree of the Sign they are in, ſo they have the ſame Declination, and then be ſure they have the ſame Diſtance from thoſe Points; and you know the *Moon* hath generally Latitude, and that alters her Declination every degree ſhe moves, as you may ſee more fully, though on another Subject, in my *Opus Reformatum*, page 32. And, to tell you the Truth, this Direction of the *Moon* to the Antiſcions of the Planets, is one of the moſt troubleſome to work of any in the whole Art; and the difficulty lieth in the true Motion and the Latitude conſidered exactly; for by them is the true Declination found, and without that, this Direction can be no ways wrought; and I think it is here laid down ſo plain, that there is no need to trouble you with an Example to teach the way.

I remember, I have formerly asked ſome Pretenders to Aſtrology, What theſe Antiſcions were in Nature; and how I might come to underſtand them? They told me, It was a myſtical Ray of the Planet. But then, ſaid I, What is the Contrantiſcion? Can a Ray give a Ray, and that of a different Nature from it ſelf too? If ſo (ſaid I) it is a very myſtical Ray indeed; that the Star ſhould give a Ray of his own Nature, and that Ray give another Ray quite different in Quality from the firſt, and the Star too, who is Parent to both: For they tell us, that the Antiſcion is good and benefick, but the Contrantiſcion is very ill and malefick; juſt as they have made the *Head* and *Tail* of the *Dragon*, one to give all that is good, and the other to give nothing but Miſchef, and yet no probable Reaſon for either *Head* or *Tail* to have any effect. Others alſo I have enquired of about theſe Antiſcions, and I found every Man gave me a very different, as well as a very lame account of the matter, and that they had nothing more but a Traditional Knowledge of the thing, and ſo they do generally remain till this time, a very few excepted: Nor do I find they are willing either to ſeek the Truth, or accept it when offered to them. You have already heard what a vaſt

difference

difference there is between the true way, and the common way now uſed in Antiſcions and their Directions; by which you may gueſs, it is no Wonder they found ſo little effect in them, according to the Opinion of the Ancients, as to conclude they were uſeleſs and vain. But I dare aſſure any man, if he goes to work the right way, he ſhall find them almoſt as powerful as the Star whoſe nature they are of, and that they are not different in Nature and Quality, but Antiſcion and Contrantiſcion are the ſame, and either both good, or both bad; and according to their Natures, that in the Northern Semicircle is the moſt powerful, of which *Ptolomy* ſpeaks in his Firſt Book, and Twelfth Chapter of his *Quadripartite:* In which place he alſo tells you, They are Parallels, and that to the Equator and Tropicks.

CHAP. VI.

Of the Part of Fortune.

I Need not mention the common way of taking the *Part of Fortune*, becauſe it is one of the moſt principal things every one learns when he is taught how to ſet a Figure, and is therefore well known, as well as univerſally uſed among all Profeſſors: But my Deſign and Buſineſs is to ſhew, That it is (according as they underſtand it) an irregular uſeleſs thing, not agreeable to the Rules laid down for its Motion, nor yet to the Order and Motion of Nature, as you will quickly ſee, and, I ſuppoſe, readily grant.

The *Part of Fortune*, as it is uſually taken by the common Profeſſors, doth dance backward and forward from one Houſe to another, and keeps no Regularity in its periodical Motion, nor in its Directions: Nor can any Artiſt make it appear to me, How the *Part of Fortune* paſſeth by the Pole of any Significator in the Zodiack; or how any Promittor paſſeth by

that

that under any particular Pole that may or can be aſſigned to it. Nor can they prove to me, That the *Part of Fortune* is carried about by the rapt Motion *in Mundo:* And if ſo, I am ſure they cannot prove it can be directed to any Significator, whether *Sun*, *Moon* or any of the Angles, which they commonly do in all Nativities. Nor can they prove by Reaſon, Demonſtration, nor Experience, that one Direction in Ten to the *Part of Fortune* hath any effect; and the Reaſon is, becauſe it depends on the *Moon* for Declination, upon her Motion for Right Aſcention, Diſtance, *&c.* and hath its Diurnal and Nocturnal Arks increaſed or decreaſed, according as the *Moon* riſeth and ſets; and therefore I ſhall here deſcend to Particulars, to ſhew you how able I am to make good what I have ſaid.

Firſt, It doth not keep Rule: This you may ſee, if you erect a Figure for *December* 19. 1691. at 9 in the Morning, at which Time if you erect a Figure *ſub Lat. Lond.* you will find 22 degrees of *Capricorn* Aſcending, and 26 degrees of *Taurus* on the Fourth Houſe, and the *Part of Fortune* in 9 degrees of *Taurus*, wanting 17 degrees of the Cuſp, which ſhould have been 20 degrees beyond it, becauſe the *Moon* is almoſt 20 degrees paſt the Square of the *Sun*, and the *Part of Fortune* not yet got to the Fourth Houſe; contrary to the Rule of being on the Cuſp of the Fourth, at the firſt Square.

Secondly, It danceth from one Houſe to another, as you may ſee by ſetting a Figure for the 25th day of *September* 1689. at 2 Hours after Noon; at which time 8 degrees of *Capricorn* Aſcends, and the *Part of Fortune* is within 9 degrees of the Cuſp of the Ninth Houſe, being 39 degrees diſtant from the Midheaven, 14 degrees of *Scorpio* then culminating. Then if you ſet another Figure at 6 of the Clock the ſame Night, you will find at that time 11 degrees of *Capricorn* on the Tenth, and 28 degrees of *Aries* on the Aſcendent, and the *Part of Fortune* is in 27 degrees of *Capricorn* in the Tenth Houſe, 16 degrees within the Cuſp. Then, if you ſet another Figure at 10 of the Clock that Night, you will find 10 degrees of *Piſces* culminate, and 13 degrees of *Cancer* Aſcend,

Aſcend, and the *Part of Fortune* in 14 degrees of *Aries*, upon the Cuſp of the Eleventh, diſtant from the Midheaven 34 degrees. Again, ſet a Fourth Figure for the 26th day, at 2 in the Morning, at which time there is 14 degrees of *Taurus* on the Cuſp of the Tenth, and 26 of *Leo* Aſcending, and the *Part of Fortune* in the very end of *Gemini*, in the Eleventh Houſe, 7 degrees within the Cuſp. Let us ſet another Figure for 6 of the Clock in the Morning, and then we ſhall have 11 degrees of *Cancer* on the Tenth, and 8 degrees of *Libra* Aſcending, and the *Part of Fortune* in 14 degrees of *Cancer*, in the Tenth; being skipt back from 7 degrees within the Eleventh, to 4 degrees within the Tenth.

Let us take the pains to ſet another Figure for 10 of the Clock the ſame 26 Day in the Morning, and then we have 10 degrees of *Virgo* on the 10th, and 8 of *Libra* Aſcending, and the *Part of Fortune* is 28 degrees in *Leo* in the Ninth Houſe, 12 degrees diſtant from the Tenth. And to make up the 24 Hours, let us ſet another Figure for 2 of the Clock Afternoon, the 26th day; and then you find 15 degrees of *Scorpio* on the Tenth, and 9 degrees of *Capricorn* Aſcending, and the *Part of Fortune* in 19 degrees of *Libra*, diſtant from the Cuſp of the Ninth 2 degrees almoſt, and from the Cuſp of the Tenth 26. So that you may obſerve, that in the firſt 12 Hours of this 24, the *Part of Fortune* runs endways 83 degrees, and in the laſt 12 Hours it danceth back again 70 degrees. By which it appears here is a threefold Motion: One its Progreſs through the Zodiack; by which Motion it moves through the Twelve Signs: The Second is its direct running Motion: And the Third is its Retrograde Running Motion: And all theſe in 24 Hours; which was to be proved, and, I hope, it is ſo.

Again, If you look to *July* 31ſt 1694. at 7 of the Clock that Morning, when 7 degrees of *Gemini* culminates, the *Part of Fortune* is 15 degrees in *Taurus*, 13 degrees from the Cuſp of the Ninth in that Houſe. At 5 of the Clock after Noon, when 2 degrees of *Capricorn* Aſcends, the *Part of Fortune* is 9 degrees in *Virgo*, in the Eighth Houſe, nearer by much to the Cuſp of the Eighth than the Ninth; and yet at 12 of the Clock that Night, when 24 degrees of *Gemini* Aſcends,

Aſcends, the *Part of Fortune* is got into the Ninth again: So that you ſee it danceth backward and forward from one Houſe to another; which muſt of Neceſſity render all the Directions to that Point *(modo communi)* of no effect, becauſe every degree in Direction, *motu rapto*, changeth the Face of Heaven, which, you ſee, cauſeth this dancing Motion in the *Part of Fortune*. And for that Reaſon the Promittor cannot find the *Part of Fortune* (when Significator,) becauſe he plays at Bo peep, and endeavours not to be found. I would not have you think that there are no other Times to be found but theſe two, in which the *Part of Fortune* danceth in this manner, becauſe I have mentioned no more: I have given theſe Two Times, that you may readily ſee what I am endeavouring to ſhew; and I mention no more, becauſe I will not blot Paper to ſo little purpoſe as I ſhould in giving you ſome hundreds of theſe Examples, ſo eaſie to be found by any that are willing to take Pains; however I will name one Time more, and that is *October* the 26th, *anno* 1693. ſee what you can make of it.

And as if the *Part of Fortune* was not loaded with Fooleries and Abſurdities enough, *Origanus* helps forward the Work: When (teaching his Pupils to take the *Part of Fortune* in a Revolutional Figure) he directs them to take the Diſtance of the *Sun* and *Moon* in the Radix, to which they muſt add the Degree and Minute of the Revolutional Aſcendent, and the Sum ſhews the *Part of Fortune* in that Scheme, 12 Signs being caſt away, if need be: And for this you may read his own Words, if you pleaſe, page 779. *de Effecti:* Where you may find an Example performed with a great deal of Pains, and to a very little Purpoſe; but it is by ſuch Methods we have gain'd moſt of the choice Notions we now vapour with. The like you may read in *Argol's Ptolomeus parvus, in cap.* 1. *De Revolutionibus, pag.* 173.

What ſhall we ſay now to the whole matter, if the *Part of Fortune* be thus uncertain? And what Credit is to be given to thoſe Directions of *Argol* in his *De Diebus Criticis*, where he makes two Cardinals, one on the *Part of Fortune* to the Body of the *Moon*, and the other to the Antiſcion of *Jupiter*, p. 160. pag. 330. But eſpecially in the Duke of *Montmoranci*; where

he makes the *Part of Fortune* to the Antiſcion of *Mars* to kill him; and ſo doth *J. G.* in Biſhop *Uſher's* Nativity, kill him with the *Part of Fortune* to the Oppoſition of *Mercury*. In the firſt of theſe, namely *Argol*, the *Part of Fortune* was, according to the Doctrine of *Ptolomy*, giver of Life, but how far the true *Pars Fortunæ* was from his, I leave to the ingenuous Enquirer to examine; but what *J. G.* talks of the *Part of Fortune* in the Biſhop's Nativity for, I cannot think nor imagine, for it is not there in an Aphetical Place; which, if it were, it could not be allowed to be Hileg, becauſe the *Sun* and *Moon* are both above the Earth: But more of this Matter when I come to examine theſe Authors in particular, and ſo I conclude this Chapter with this Axiom, *&c.*

The *Part of Fortune* is the Lunar Horoſcope, and depends on the *Sun* and *Moon* for its Motion; it moves through the Houſes as the *Moon* doth through the Signs, and no faſter; it is ſeldom in the Ecliptick, and wholly uncapable of the Rapt Motion, and for that Reaſon not to be directed Convers; and whoſoever underſtands the *Part of Fortune* otherways than thus, ſuffers himſelf to be put upon, and knows nothing of the Matter.

But I cannot paſs by that Learned Stuff about the Parts of the Houſes, without taking ſome Notice of them, leſt they ſhould think I did approve thereof: And I would not willingly be thought a man of ſo weak a Judgment to admire ſo fooliſh a Doctrine.

They tell us it comes from *Albumazar* and *Alcabitius*, and perhaps it may ſo: But neither its Author nor its Antiquity can beget a good Opinion of its Truth, in my Judgment, becauſe it neither ſeems rational in it ſelf, nor hath it any Foundation in Nature: But the only Authors that have of late promoted this Doctrine, are *Schoner*, and *Guido Bonatus* in *Latin*, and our Pious Countryman *J. G.* in *Engliſh*; among which you ſhall find ſuch ridiculous Stuff as this,

The part of the Hileg, or the part of Life.
The part of the Spirit.
The part of Underſtanding.

The

The part of things to come.
The part of the Love of Brethren.
The part of the Father.
The part of the Father's Death.
The part of Plays and Junkettings.
The part of Sickneſs.
The part of Slavery.
The part of Beaſts to ride on.
The part of the moſt dangerous Year.
The part of Faith.
The part of Travels by Water; by Land.
The part of the Interficient Planet.
The part of ſudden Advancement.
The part of Honour.
The part of Honourable Acquaintance.

The part of Impriſonment is found by ſubſtracting the *Part of the Spirit* from the *Part of Fortune*, &c. Ha, ha, He! And the moſt of theſe *J. G.* ſaith he hath proved by Experience to have a great Signification in the things they are appointed for by their Titles.

But let the Students in general take Notice, There is no ground at all for *theſe Parts*, that they pretend to, becauſe their Originals, from whence moſt of them are deduced, are but imaginary, and he that uſeth them will find his Time ill ſpent, and his Pains ill rewarded; and indeed, they who have publiſhed them ought to prove them true in Print: Which if they do, it will be both Recreation and Trouble to me; for if it be any one that I think is my Match, I will Reply to him, otherways not.

CHAP. VII.

Of the Alchocoden.

THis Alchocoden is nothing elſe but the Diſpoſitor or Lord of that Sign in which the giver of Life is; and this is magnified as a thing of great uſe: For when the Number of Years are expired, that the Alchocoden allows, any Direction (almoſt) will kill; and according to the Strength of the Alchocoden muſt the Number of the Native's Years be: And for the more exact judging after this Method, they do appoint each Alchocoden three numbers of Years, his Leaſt, his Mean, and his Oldeſt, according to his Strength or Debility. In which it may be obſerved, That *Venus* and *Jupiter*, who are the only two Balſamick Stars, give the leaſt Years; the one is allowed but 8, and the other 12, for their Leaſt Number of Years; when the *Moon*, who is Inferior to *Venus*, gives 25; and *Mars*, who is Inferior to *Jupiter*, gives 15: But theſe things are not to be queſtioned, and therefore I ſhall proceed to examine how they keep to their Rule; and whether every one lives a Greater or Leſſer Number of Years, according to the Strength or Weakneſs of the Alchocoden.

In the Figure of *J. G.*'s Birth he hath the Aſcendent Hileg, and *Mars* Lord of the Alchocoden; in *Taurus* his Detriment, and among the Pleiades, which tho' in Trine to the *Sun*, can give but his Mean Years, which are 40; but he hath already lived to the Age of 69, which are 29 more than the Alchocoden allows; and yet he had very bad Directions at 62 Years old and a little after.

In the Princeſs Royal, *Collecti Genitur. pag.* 20. the *Moon* is Lady of the Alchocoden, in her own Houſe, in Trine to the *Sun* and *Saturn*, and no ways afflicted; which may be allowed to give her Mean Years, 66. and yet this illuſtrious Lady, at a little more than 29 Years of Age, changed this Life for one

one immortal; ſo that you ſee ſhe wanted 37 Years to compleat the Number of Years allowed her by her Alchocoden, ſhe having not lived to half the Number.

In the Nativity of *Lewis* XIV. King of *France*, the *Sun* is Hileg, and *Mercury* Lord of the Alchocoden under the *Sun* Beams, and in Square to *Mars*; which can allow but his mean Years, which are 48, and yet you ſee he hath outſtript that almoſt 11 Years already; and how many more he may, I leave to time to ſhew.

In the Nativity of *Ben. Gadbury* (*Collect. Genit. pag.* 193.) The *Sun* is Hileg in *Gemini*; and *Mercury*, by this Rule, is Giver of Years, in 7 degrees of *Taurus*, in Trine to the *Moon*, and in Trine to *Saturn*; which will allow him at leaſt 48, his Mean Years: But this Child did not live two Years.

In the Nativity of Sir *Robert Holburn*, *Collect. Genit. pag.* 124. the *Moon* was giver of Life in *Scorpio*, and *Mars* then muſt be giver of Years; who we find in *Sagitary*, with the Scorpion's Heart, and Combuſt in the Eighth Houſe, which can be allowed but his Leaſt Years, which are 15; and yet he lived to almoſt 50 Years of Age.

In the Nativity of *Mary Sawyer*, *Collect. Genit. pag.* 193. the *Moon* is giver of Life, in Conjunction with *Jupiter* in *Aquary*; and *Saturn* Lord of the Alchocoden in *Leo*, Angular, in Trine to *Mars* in the Tenth Houſe; and in Square to the *Sun*; hence we may, without doubt, allow him his Leaſt Years, which are 30; if not his Middle, which are 43: Yet this Child lived but 6 Years, to the Scandal of her Alchocoden, that let her dye ſo ſoon.

In the Nativity of Doctor *Laford*, *Collect. Genitur. page* 133. the *Sun* is Hileg in *Taurus*, in Conjunction with *Mars*, and *Venus* giver of Years, in Conjunction with *Saturn* and the *Dragon's Tail* in the Twelfth Houſe; hence ſhe can be allowed but her Leaſt Years, which are 8; or her Mean Years at moſt, which are 45: But he lived to above Sixty.

In the Nativity of *Henry* Duke of *Gloceſter*, *Collect. Genitur. page* 17. the *Moon* is both giver of Life, and giver of Years, in Conjunction with *Venus* and the *Sun* in the Seventh, Angu-

Angular, and no otherways afflicted; therefore he may very well be allowed to give her Mean Years, which are 66. But this Prince died at the Age of 20 Years, leaving the other 46 in Poſſeſſion of his Alchocoden, to be diſpoſed of to whom ſhe thought fit. I could have given you, inſtead of theſe Eight, an Hundred of the like nature, but he that will not be brought to conſider with this Number, let him hug his own Opinion, and go on till he finds a more juſt occaſion to alter his Mind.

By this it appears, That the Length and Shortneſs of Life doth not depend on the Strength or Weakneſs of an Alchocoden, but on ſome other Cauſe, from which the Period of Life doth take its Length and Date; and that is, in my Opinion the Directional Motion: For, in any Nativity, let the Hileg be directed to Two, three, or more (for it is very rare that any full-grown Body dyes on one ſingle Direction) Stars or Rays of a Malefick Nature; and I dare aſſure him, It will be very hard, and next to, if not impoſſible, to keep Death out of Doors, let the Alchocoden be never ſo ſtrong, and 40 Years of its number to come. On the contrary, let the giver of Years be never ſo weak, and a continued Series of good Directions to the Hileg ſucceed one another for ſome Years, and no Doubt but that Native ſhall live, though the Alchocoden hath been expired Twenty Years. And yet, after all, I know there are ſome Nativities that are naturally ſtronger, and more vital than others; but it is from another Cauſe and Principle than this fooliſh and imaginary Whim: And yet I do not doubt but in ſome Nativities it may nearly comply with what they pretend to, but where it doth once, it falls ten times; and then where is your Rule?

CHAP.

CHAP. VIII.

Of the Almuten, &c.

OUR Authors have made a great Buſtle about this that they call *Almuten*; it is an old *Arabian* Word, and ſignifies as much as κύριος in the *Greek*, that is, *Lord!* And indeed the Word in it ſelf is well enough, ſo long as it is uſed for the Lord of a Houſe, the Lord of a Sign, *&c.* But when they come to talk of the Lord or Almuten of a Nativity, and that he ſhall ſignifie every thing, as Stature, Temperature, Riches, Preferment (as you may ſee, *Doctr. Nativ. pag.* 92. where you are taught how to take it) there I muſt leave them.

Now this *Almuten* is that Planet who is ſtrongeſt, both in Eſſential and Accidental Dignities, as they ſay; and according to their Method laid down, both to examine and judge of its Fortitude. And when they have done all, I count no Planets ſtrong but thoſe that are Angular either in the Signs or in the Houſes, or both; and they indeed are the true Lords of the Nativity, and by whoſe Nature and Quality the Native ſhall be ſway'd in his Inclinations and Paſſions, *&c.* And in this way of Judgment the Houſes next in Power to the Angles, are the Fifth and Ninth Houſes. The reaſon of that in Nature ſhall be taught another time, and in another Treatiſe more proper than here.

But if you conſider *Naibod in Alcabitium*, he gives order to find this *Almuten* quite contrary to theſe already mentioned; for, he ſays, it is that Planet that hath moſt Dignities in the Places of the *Sun*, *Moon*, *Aſcendent*, *Part of Fortune* and the *Preventional*, *New* or *Full Moon:* Which Doctrine is indeed laid down by *Alcabitius* himſelf, however they came to pervert the *Arabian* Text, for it came originally from that Author; who doth indeed go further than all this with it:

For

For he makes it a great Significator of Life, in which he makes it a Partner with the Hileg and Alchocoden; his Words are theſe, *Almuten eſt qui præeſt Nativitati, ab eo ſignificatur eſſe nati poſt Hilech & Alchocoden.*

Now after all, I can ſee no ground for its Power, Uſe, or Election, and that it is no more but an *Arabian* Whim of the ſame Stamp with the Alchocoden; and ſerves rather to puzzle the Cauſe, than to inform the Underſtanding of any man; for it is indeed the only Miſchief that attends the young (and perhaps ſome of the old too) Students in this Art, That they have ſuch a cluſter of Cauſes, and ſuch a Cloud of Circumſtances to conſider in every Caſe, that it confounds them in conſidering, and betrays their Judgment into Error; when if their Cauſes were fewer, and their Rules in Judgment more conciſe, they would ſooner arrive to a degree of Perfection, and the Artiſt from being a good Gueſſer (as Mr. *Mutable* has it) would be thought half a Prophet, or at leaſtways one of the Prophetical Tribe. In a Word, ſeeing there is no Authority for it but Tradition, nor no uſe for it but to create Labour, I do not think it worth while to inſiſt longer on a Subject void of all Advantage.

But they that are diſpoſed to read more of it, may have recouſe to *Alcabitius Differen. Quarto, cap.* 5. *Naibod in Alcabitium, pag.* 381. *Julius Firmicus, lib.* 4 *cap.* 12. *Origanus de Effectibus, pag.* 556. And all our *Engliſh* Writers in general that have writ of Nativities, eſpecially Mr. *Lilly*, in his Introduction, page 531.

And ſo I come to ſay ſomething to the Lord of the Orb, the Chronocrators and the Alfridaries, in which I ſhall be ſhort.

CHAP.

CHAP. IX.

Of the Alfrydaries, Chronocrators, Lord of the Orb, and the Diviſion and Diviſor, &c.

PErhaps it may be ſaid, That ſeeing theſe are not Printed by our *Engliſh* Authors, I have no need to mention them in this Treatiſe. To which I anſwer, I am led directly to what I intend; becauſe a certain Innovator *(tam Fide quam Arte)* among us, did in an *Almanack*, *Anno* 1693. tell the World, 'That ſome 'died on *Tranſits*, ſome on *Eclipſes*, ſome on *Revolutions*, others on '*Profections*, and ſome on evil *Alfrydaries*, ſome on the Combuſti-'on of the *Aſcendent* or his *Lord*; with ſundry *other Cauſes*. By this Word *Cauſes*, you may obſerve, he allows any one of theſe to be a Cauſe ſufficient for Death. I commend him, he will have Strings enough to his Bow, and the Devil is in't if ſome one of them will not do; but I dare him to prove what he hath ſo confidently aſſerted; and to take a Nativity of one that is living, and tell us which of all theſe, his Cauſes, that Native ſhall expire by, and when he hath done ſettle it for a Standing Rule. But, to my Work in hand.

The *Lords of the Alfrydaries*, are imaginary Lords, and Diſpoſitors of a number of Years appointed to every Planet; ſo that the Seven Planets, with the *Head* and *Tail* of the *Dragon*, taking this Government ſucceſſively one after another, the whole number of Years will amount to 75: And in a Diurnal Geniture they begin with the *Sun*, in a Nocturnal with the *Moon*. Their Years are as followeth.

☉ 10 *Years*,	♄ 11 *Years*,
♀ 8 *Years*,	♃ 12 *Years*,
☿ 13 *Years*,	♂ 7 *Years*,
☽ 9 *Years*,	☊ 3 *Years*,
	☋ 2 *Years*.

So that if the Birth is by Day, the *Sun* rules the first 10 Years; then begins *Venus*, and she rules the next 8; then *Mercury* begins, and he rules the next 13; and so on to the *Moon*, *Saturn* and the rest. But if the Birth were Nocturnal, then the *Moon* governs the first 9 Years; *Saturn* then begins, and rules the next 11; then begins *Jupiter*, and he rules the next 12; and so on to the End. And this is the Method of the *Alfrydaries* and their Lords, of which you may see more in *Alcabitius*; and what their Effects are, see in *Schoner*.

They have brought this Doctrine of the *Alfrydaries* into such a sort of Method as *Ptolomy* describes in his last Chapter of his Fourth Book, called, *De Tempor. Divisione.* But they differ from him both in the Number of Years they attribute to every Planet, and in the Use of them, as to Judgment in and on Nativities: For, in my Opinion, it will make Astrology and its Rules very doubtful in the Use of these *Alfrydaries*, unless they can fix a killing Power on some one or two of the Planets; which they have not done yet: Only, as they have all, in general Terms, condemned *Saturn* and *Mars* for Murderers; which if, by that Authority, we allow them the same Power here, no man can live to 55 Years of Age, because he must pass their *Alfrydaries* before that Time.

Now, how this can be a Cause of Death, I can by no means apprehend; nor can it sink into my Head that any man of Reason can believe it, much less recommend it to the World, as a thing necessary to be observed in Practice. I would willingly intreat that Gentleman to furnish us with a few Examples, where this of it self hath kill'd without any thing else; and also under what *Alfrydary* Popery kick'd up its Heels in *England*.

The *Chronocrator* is a kind of a *Septenary Decennium*, or a paradoxical Complication of Numbers, hard to be understood, either in its Mechanical Composition, or its Philosophick Ground in Nature, but especially the latter: However, I will make you understand it as well as I can, in this little Room I have to insist upon it. In a Diurnal Geniture, the *Sun* is Lord of the Chronocrator; but in a Nocturnal, the *Moon* is Lady of it, and either of them is allowed for his or her Government

ment 10 Years and 9 Months; yet he ſingly, and by himſelf, in that Time, governs but 19 Months, and the *Moon* but 25 Months. But it will be moſt plain to ſet down the particular Times of each Chronocrator; and they are as followeth.

☉	♄	♃	♂	☉	♀	☿	☽	☽. *Planets*
9	30	12	15	19	8	20	25	9. *Months.*
10								10. *Years.*

And the Uſe of them is thus: Let us ſuppoſe the Nativity of one born by Day, and the *Sun* in *Taurus*, then is he Lord of the Chronocrators, and rules the Native 10 Years and 9 Months; but by his own Power ſingly he rules but 19 Months, as you may ſee above. *Gemini* being the next ſucceſſive Sign after *Taurus*, and *Mercury* Lord of it, ſhews you, That he takes up the Government next after the *Sun*, and rules 20 Months: Then the *Moon* takes it, and ſhe rules 25 Months: Then *Venus* next, and ſhe rules 8 Months: Then comes *Mars*, and rules 15 Months: Then comes *Jupiter*, and he rules 12 Months: Then comes *Saturn*, and he governs 30. Now, if you caſt up all theſe Numbers, it makes out the *Sun*'s Government 10 Years and 9 Months; and then *Mercury* begins, and he goes on as before in every thing. But obſerve, ſo long as the *Sun* or other Planet governs, after his own Time is expired, he is joyned to another; as in our Example, Firſt the *Sun*, then the *Sun* and *Mercury*, then the *Sun* and *Moon*, then the *Sun* and *Venus*, &c.

And now, pray let me ask any thinking man his Opinion about this matter; and whether it is rational to depend on this and ſuch like Stuff as this is, in his Judgment, on Nativities? And what Effects can be expected from this old *Arabian* Myſtery? But I will leave it to your Judgments (and Uſe too if you pleaſe) being unwilling to ſpend more Time about it. But if you would read it more at large, you may have recourſe to *Firmicus*, *Junctinus* in his *Spec. Aſtro. Gauricus*, &c.

The *Lord of the Orb*, is by *Hermes* ſaid to be, One of the great Secrets among the *Babylonians*; and that they never

diſcovered it but to men of great Merit: But I believe when you know what it is, you will not ſo much admire it, nor think the Myſtery worth concealing. It is therefore in ſhort thus; See who is Lord of the Hour at the Time of Birth, and give that to the Aſcendent, and the firſt Year; from whoſe Strength at Birth they judge of the Health or Sickneſs of the Native in the firſt Year: Then ſee who is Lord of the Second Hour, and give that Star to the ſecond Houſe, and the ſecond Year, and according to his Strength and Poſition with the Lord of the Second, they judge of the Riches and Eſtate of the ſecond Year; ſo the Lord of the third Hour to the Lord of the Third Houſe, to Govern the third Year, in reference to Journeys, and Brethren, *&c.* So the Lord of the fourth Hour to the Fouth Houſe for the Fourth Year, to judg of his Father, *&c.* And ſo you go round the Twelve Houſes with the Lords of the twelve Hours; and then begin with the Firſt Houſe, and the Lord of the thirteenth Hour, and ſo round again. And this Lord of the Hour is called *Lord of the Circle*, or *Lord of the Orb.* And do you not think this is a great and mighty Myſtery, and a moſt excellent method to judge of the Futurity of a man's Life? And that it is full as groundleſs in nature as either of thoſe already mentioned?

The *Diviſion* and *Diviſor*, called by the *Arabians Algebugthar*, and by the *Perſians Zamoothar*, is nothing elſe but a ſort of Direction of the Aſcendent, or any other Part of Heaven, under its proper Pole, to the Terms of the Planets, that being called the *Diviſion*, and the Lord of the Term the *Diviſor*. For example, Suppoſe a Native born *ſub Polo* 51, and 10 degrees of *Leo* Aſcending; which is the Terms of *Venus*, whoſe Oblique Aſcention is 109 degres and 7 minutes; and the Terms of *Venus* reach but to 11 degrees of that Sign, whoſe Oblique Aſcention is 110 degrees 32 minutes, and the difference of them is 1 degree 25 minutes: To every Degree you muſt give a Year, and to every 5 Minutes a Month; which is here 1 Year and 5 Months; and ſo long is the Native under the Government of *Venus*. The Lord of the next Term is *Saturn*, and his Terms reach to 18 degrees of *Leo*; therefore I take the preceding 110 degrees 32 minutes from the Oblique Aſcention

Aſcention of 18 degr. of *Leo*, 120 degr. 27 minutes, and the difference is 9 degrees 55 minutes; which gives by this Rule 9 Years and 11 Months; and ſo long will the Native be under the Government of *Saturn*; and according to the Nature of the Diviſor and the Planets beholding him with good or bad Aſpects, ſo will the Native be ſick or healthy, rich or poor, happy or unhappy: And after this manner they go through the whole Courſe of the Native's Life; judging of his Preferment, Loſſes, Marriage, *&c.*

Then there is the *Lord of the Decanate*, called by the *Arabians Adorogen*; and the Operation is thus: Divide the Aſcendent into three parts, and let every part conſiſt of 10 degrees, then give the firſt part to the Lord of the Aſcendent, and the ſecond part to the Lord of the fifth Sign from it; and the third part to the Lord of the ninth Sign, and the Reaſon is, becauſe thoſe Signs are all of a Triplicity. Example, from the beginning of *Aries* to the 10th degree, is the Dorogon or Decanat of *Mars*; but from the 10th to the 20th is the Decanate of the *Sun*, from the 20th to the End is the Decanate of *Jupiter*.

They have alſo their *Duo Denarys*, or δυοδεκατημόρια, which is the Diſtance of the *Sun* or any other Star from a certain Part of Heaven, of which I can ſee no great matter of uſe.

Then they have their *Novenaries*, called by the *Arabians Anaubarach*; and it is thus: They divide a Sign into 9 parts, each part conſiſting of 3 degrees 20 minutes; then obſerve in which Novenary of the Sign or Houſe the degree of the Planet is in, and the firſt Novenary is governed by the Lord of the moveable Sign in that Triplicity, and the ſecond Novenary is given to the Lord of the next Sign to it; and ſo forward, throughout the nine Parts. Example, Let us ſuppoſe a Sign of the Fiery Triplicity, in which *Aries* is the moveable, and *Mars* Lord of it; ſo that *Mars* governs the firſt part or Novenary, *Venus* the ſecond, *Mercury* the third, the *Moon* the fourth, the *Sun* the Fifth, and ſo on till you come to the degree you ſeek; by which means you find out the Lord of the

the Novenary, where the degree of the Sign or House is that you seek after. And when you have done all this, what use it serves for I cannot tell; it seems to me to be a great deal of Pains to little or no purpose; and indeed so is the whole Chapter in my Judgment, and so I leave it to your Opinion in general.

I have been the larger in this Chapter, because of *J. G.*'s asserting People to die on the Evil *Alfrydaties*; and I suppose, he will allow the *Chronocrators* also: For which Reason I have been very plain, as well as brief. And indeed he and some others, being ignorant of the true motion, are forced to fly to such silly Shifts and Shams as these are for a Refuge, when nothing else will do. I therefore desire him, or any of his Partakers, That they would shew us how, and in what Nativities these and such like Shams and Fooleries have been the Cause of Death? And if they do not, I must take it for granted, That they only make use of the thing for a Sham, and know nothing of the Matter: And if they produce any Nativities for Examples, I do intreat them to give us the true estimate Time thereof.

CHAP. X.

Of Transits and Eclipses, in reference to Life and Death.

I Know by my Conversation among intelligent men in this Learning, That Transits are, and have been esteemed dangerous, and endued with a Power to Kill; and that many men will rely on the Power of an ill Transit or two, to judge this or that man did expire by, and that there were no other Causes for Death but only that Transit that they shall alledge and think fit. But I confess they seldom make use of this thing but in Nativities, where the Persons are dead, and they can find no Direction fit to be assigned for it, and therefore in such

ſuch Caſes they have Recourſe to Tranſits; nor did I ever know any of that Opinion durſt venture to predict a man's Death by a Tranſit; nay, though there were half a dozen bad Tranſits together, they do not dare rely on them, and ſay, They will kill; but that they have killed, that I have often heard them ſay, when the Work was over, and Death had taken Poſſeſſion. Now, if this ſhould be true, it is very ſtrange that ſome ingenious man or other had not in all this Time licked this Doctrine into Shape and Form, ſufficient to have aſſiſted the Artiſt in his Judgment on Death; for it is certain, if they do ever kill, it is poſſible to foreſee when they will, and when they will not, by a continual Obſervation thereof, and one or two Experiments of this kind would mightily clear the Doubt, and convince its Adverſaries, and prove the Point in Diſpute againſt all Arguments whatſoever; but to this Time all Volumes are ſilent in the Matter, and their Authors, and the Artiſts themſelves are mute and deſtitute of Experiments of that kind, *i. e.* of Death fairly predicted before-hand by a Tranſit or Tranſits, and nothing elſe.

The Truth is, if we will but give our ſelves leave to conſider, How many violent and dangerous Tranſits a man paſſeth in Forty or fifty Years, and not kill him, it would be ſufficient of it ſelf to confront this Doctrine, and convince its Favourites, that there is nothing of Truth in the thing, and wholly take off their Opinion of its Power. And to this End and Purpoſe, I will mention Two or three Examples; and the firſt is of *Charles* II. who, ſome of them ſay, dyed by the Force of two or three Tranſits, and nothing elſe, *i e.* the *Sun* in Quartile to the Radical Places of *Mars* and the *Moon*: *Mars* in Square to his own, and to the *Moon*'s Radical Place for his Death.

If this ſhould be true, why did he not dye in *September*, 1656. when the *Sun*, *Saturn* and *Mars* were all in Conjunction upon his Horoſcope, and in Square to the *Moon*, and to the *Sun*'s Radical Place? Or in *December* 1660. when *Saturn* was in Oppoſition to the *Moon*'s Radical Place, the *Sun* and *Mars* in *Sagitary*, in Oppoſition to the *Sun*'s Radical Place, and both in Square to the Aſcendent. Or in *November* 1672. when all the Hilegical Points were afflicted at once, *Saturn* and

and *Mars* in *Pisces*, in Square to the Midheaven and the *Sun*'s Radical Place; and in Oppoſition to the Aſcendent, and the *Sun* in Oppoſition to the *Moon*'s Radical Place, and in Square to the *Part of Fortune*; and yet for all this he did not dye, and I think he was not ſick neither at that time, as ever I heard. Theſe and twenty more ſuch times he paſſed that were worſe Tranſits than thoſe they ſay he dyed upon: But to put all out of doubt, I can aſſure them, That he had ſeven Directions, and from them ſeven his Death was predicted ſome Years before he dyed. The ſecond Example is his Brother, who, I have heard them ſay, had the Misfortune to loſe three Kingdoms by an Eclipſe of the *Sun*, on the *Sun*'s radical Place, and nothing elſe to aſſiſt it. Now, if you will but look back to the 14th of *October* 1650. he had an Eclipſe of the *Sun* exactly in almoſt 2 degrees of *Scorpio* on his Radical Place, and yet no Miſchief to him then, as I remember, but what his Brothers and Siſters were all liable to. In the Year 1660. *April* the 15th, there was a great Eclipſe of the *Moon* on his Radical *Sun*'s place, within 4 degrees, and yet no Hurt to him, notwithſtanding *Saturn* was there alſo. But above all, that of *October* 14th 1669. the *Sun* then was eclipſed on his Radical Place, and that upon the very Node too; which ſhews it muſt be a great and Central Eclipſe, and yet no Injury to him at that Time neither, though *Saturn* was then in Oppoſition to his Aſcendent.

By this you may ſee that Tranſits and Eclipſes do little or nothing in order to Death, or any great mutation in a man's Life, without ſome very conſiderable Directions; and then too they do only aſſiſt by their Motion to give, or rather ſhew, the Time when a Direction begins to operate. But this I lay down as a poſitive Rule, *That they never kill* per ſe.

Under this Rule I might alſo bring *Great Conjunctions*, *Revolutions*, *Profections*, *Climacterical Years*, &c. all which are made uſe of to the ſame End and Purpoſe as the former are, when there are no Directions to be aſſigned for Death; and of each of theſe a Word or two.

Great Conjunctions falling on the Angles, or on the *Sun* and *Moon* in Nativities, may give great Troubles and Loſſes, but by

by no means Death. Nay, Directions that fall near thoſe Places of the Conjunctions, or oppoſite to them, *&c.* ſhall give more cruel Effects than they do at other times, but not Mortal, unleſs they would have been ſo without the Conjunction had influenced them: And in moſt Nativities, where the Conjunction is on the Places of the Luminaries, or in Square or Oppoſition to them or the Angles, thoſe People, of what Quality ſoever, are generally ſufferers in and through that 20 years.

Revolutions are alſo vainly thought to have the Power of Death, and many men contend earneſtly for the Truth thereof. *Schoner*'s *Imitator* tells us, in his *Doctrine of Nativities*, page 228. That the Oppoſition of the *Sun* and *Saturn* from the Second and Eighth, in a Revolution, gives Death; and proved true in the Death of Sir *John Reynolds*. And yet in his *Collec. Genit.* page 164. he ſays, He dyed on the Aſcendent to the Body of the *Moon*, and Square of the *Sun*; and ſo ſets the Stars together by the Ears, who ſhall have the Honour to kill him. I know a man, who had lately his *Moon*, in a Revolution, in Conjunction with *Mars*, Lord of the Eighth, in Oppoſition to *Saturn*, and all theſe in Square to his Aſcendent Hileg. and the *Sun* in Square to *Jupiter*, Lord of the Fourth: And yet this man did not dye in that year, nor indeed was he Sick. *Ay, but this was not from the Second and Eighth Houſes.* Say you ſo? That may be ſomething indeed. That is a ſpecial Reaſon, *Ex Grumulo Montem facis.* In a Word, There is nothing in Revolutions, in order to Death, but as they Quadrare with Directions. Notwithſtanding *Morinus* doth ſo ſtrenuouſly contend for their Power and Force in his *Aſtrol. Gall lib.* 23. where he tells us about the Death of *Richelieu*, that to ſeveral of his Friends he predicted his Death from that very Revolution of his, in 1642. And in ſeveral other Places of that Book, he lays mighty Weight upon them, as the Cauſes of many and various Accidents. And *Argol*, in his *Ptolomeus parvus*, labours as much as the former to aſſert that Doctrine; and, in his *De Diebus Criticis*, he hath in many Nativities rendred very inconſiderable Reaſons for Death, beſides what he lodged in the Power of Revolutions. Nor doth the Authority of *Campanella* any way ſway me to believe what he aſſerts and concludes ought to be done in the Judg-

ment of Revolutions: For though I have an honourable Eſteem for Authors, and the Truth they hand down to us; yet I am not bound to believe all they write, becauſe it comes from men of Learning and Credit: Nay! you will do a ſubſtantial Author both Honour and Service, in examining his Works, before you ſet your Hand to the Truth of them.

Profections, as they are now ſtated and underſtood, are nothing elſe but a confuſed Motion, neither agreeable to Reaſon nor Nature, and no ways probable to have any Power to kill. But of this matter ſee more in my *Opus Reformatum*, page 94, 95.

Climacterical Years, not only among Aſtrologers, but among all other Learned Men beſides, have for many Ages had a known Reputation for Danger to Life, but eſpecially that of 63 (But *Origanus* tells us of another dangerous one, which he calls *Climactericus Heroicus*, and that is the 56th Year; and this for no other Reaſon, but becauſe the Aſcendent at Birth comes then to the Eighth Houſe: But how, I cannot tell, unleſs he means by allowing 7 Years to every Houſe; and ſo if you multiply 7 by 8 it gives 56: Which hath no ſway at all on my Belief.) So that now it is grown ſo commonly known among the Vulgar, that there is not a Plowman but can tell you, That every ſeventh Year carries a Face of Danger in it, and threatens a Change and Alteration to every one, either in Life or Fortune: But before we take it for granted, let me premiſe a Word or two, and enquire into the Ground and Nature of the thing. Whatever the Opinion of *Pythagoras* was concerning the Myſtery of Numbers, it doth no ways prevail with me to believe, That the Number 7 hath more Power than the Number 6, in order to the Mutations of Human Life, and eſpecially Death. Nor doth the doubtful urging of this Doctrine by *Marſilius Ficinus*, *lib.* 2. *cap* 20. *De Vita longa*, make it any more plain, true, or probable than it was before. Nor do any that have wrote of it give it any other Authority than Probability: And when they are put to the Proof of that, they run back to their old Authors, from whom both they and we derive thoſe known and common Errors, with which all Sciences are at preſent clogged and loaded. But if any one is willing to read of it at large, the Learned Dr. *Brown* will furniſh them with an account from Authors of all Kinds and Nations;

tions; by which it will appear it is founded only on Precarious Principles, and no Authority in Nature, but groundleſs Suppoſition, bearded Antiquity, and an *ipſi dicunt*; and yet it is aſſigned by *J. G.* in his Almanack for 1693. That this likewiſe of it ſelf doth ſometimes kill; which I utterly deny to be true. By this, and what we can elſe derive from all Authors, the whole matter depends and proceeds from a ſuperſtitious Opinion they have had of the Myſtery of Numbers; and there have always been ſome to promote it; and becauſe it comes by Accident ſomething near to Truth, it hath obtained a Place in the Opinion of divers Credulous men; which if they would but examine and conſider, would neither ſupport nor believe it, either in general, as it is commonly underſtood, or in particular to this of Death, which I am now about to diſcuſs. And, to ſay the Truth, the Myſtery of Numbers is (in this Sence) nothing elſe but *Pythagorean* Whims, or *Roſicrucian Maggots* and Deluſions, ſet on foot to undermine Truth, and turn thoſe out of the Way that are in Purſuit after it; and though I do allow a Harmony in Numbers, equal to diverſe other things in Nature; yet I can by no means be brought to conſent and believe, that the Iſſue of Life and Death is lodged there, without ſome better Proof than I have yet met with, to convince me; and to ſay the Truth, the common Aſtrologers have foiſted in ſo many idle Fooleries, that they are never to ſeek for a Cauſe, let the Caſe be what it will, but eſpecially in Death; concerning which, the only thing that remains yet undetermined, is to know beforehand which of all the *Lethiferos* Cauſes ſhall give Death; Whether *Revolutions*, *Tranſits*, *Eclipſes*, *Alfrydaries*, *Profections*, *Climacterical* Years, or any of the other Chimera's that they ſo often talk of; but not a Man of them will venture to predict Death on any one of theſe Cauſes, no nor on half a dozen of them, they believe them ſo well. And now give me Leave not to part with you in the Dark, about this matter, but ſhew you how I underſtand Climacterical Years, and from what Cauſe they derive their Power, and by what meaſure of Years they are to be underſtood.

Climacters are not from a Myſtery in Numbers, as ſome vainly think, but from the Motion of the *Moon*; and therefore ſometimes it is the Sixth, and ſometimes the Seventh Year, according as the *Moon* is ſwift or ſlow; ſo that Critical Days in Diſeaſes,

and Climacterical Years, have both the ſame Foundation, only one is a Meaſure in Days, and the other in Years. Thus, ſuppoſe one born the 12th of *March*, at Noon, 16$\frac{5}{4}$. the *Moon* then is in 00 degrees in *Cancer*; when ſhe comes into 00 degrees in *Libra*, by telling the Days (and the parts of a Day, if you will be ſo exact) it ſhews you when the firſt Climacter is, which will be at the Age of 7 Years, and almoſt 5 Months. The ſecond will be at almoſt 14 Years of Age; the third at a little above 20; the fourth begins at 27 and 3 Months, *&c.* So that the Age of 42 is not a Climacter, but 41; nor 63, but 62, is the dangerous time, as ſuppoſed. And yet for all this, it ſignifies nothing at laſt, unleſs the Hileg at the ſame time is directed to the Rays of a Violent Star; which if ſo, it addeth to the Danger of Death; and when the Cauſes or Arguments on both ſides ſeem to be equal, in guiding your Judgment, you may conſider this as one; and that is all the Uſe I ever make of it. And I believe when you have taken as much Pains on the matter as I have done, you will not be far different from me in the Concluſion.

When, in a Nativity, the Hileg ſhall be directed to the Ill Rays of a Malefick Star, and that this Direction begins to work in a Climacterical Year, it hath the ſame Effect and Power on the Life of a Man in Health and Vigour, in order to a Change for the worſe, as the *Moon* hath on a Sick Man, when ſhe paſſeth by the ill Rays of the *Sun*, *Saturn*, *Mars*, on a Critical Day. And to ſay all in a Word, Climacterical Years are the ſame in Nativities that Critical Days are in Decumbitures; and as I have already told you, they are both from the ſame Cauſe, the *Moon* and her Motion: And if any one elſe will be pleaſed to let us underſtand them in any other way that is intelligible, I am not too old to learn, and ſhall be ready to withdraw this my Judgment, when my Reaſon ſhall be better Informed.

But, methinks I hear ſome pert *Capricio* object and ſay, What! do you allow the Criſis and the Climacter to be both from the ſame Cauſe, and yet allow the one to kill, and the other not? Yes, that is my Aſſertion; and yet if you will have but Patience to hear, I will make that clear alſo, for that is my next thing to inſiſt on.

Criti-

Critical Days, in acute Diſeaſes, are only Times of Judging the good or ill State of the Patient, becauſe then both the Diſeaſe and Nature exert their Power to the utmoſt, and the Superior carries the Point for the moſt part; eſpecially if the ſame carries it in two ſucceſſive Cryſes, if the Patient lives ſo long; but if the Decumbiture be violent, and the firſt Criſis ſo likewiſe, they generally dye about, or near the firſt Criſis; and yet this is not cauſed by the Criſis, but by the Fury of the Direction or Directions that give the Diſeaſe: For if the Direction is not mortal, a bad Criſis, tho' never ſo ill, ſhall not kill. So likewiſe in Climacterical Years, though it be that of 63. the moſt celebrated of all, yet if no bad Direction concur, the Native ſhall not then dye: For if it did, or doth certainly kill, no man would live beyond that Year; which we ſee daily contradicted. Therefore when it doth kill, it muſt be from ſome other ſuperior Cauſe aſſiſting it, or rather giving it Power, as it doth that of Critical Days. I could ſay much more on this ſubject, were it proper here; and becauſe I think I have ſufficiently ſpoke to what I promiſed, I ſhall conclude: only adviſe thoſe that would read more on both theſe Subjects, to have recourſe to *Origanus, pag.* 770. *de Effectibus*; *Franciſcus de Bonattis*, *lib.* . *cap.* 14. *&* 16. of his *Aſtroſophia*; *Didac. Prit.* in his *Cœleſtis Philoſophia*, *lib.* 1. *cap.* 19. where you may ſee, that he calls them by no other Name than *Anni Critici*, or *Critical Years*.

CHAP. XI.

Of Heliocentrick Aſpects and Directions, &c.

AMong all the Fooleries that have been ſet on foot, to puzzle the Cauſe; and make people ſtare, this is not one of the leaſt, though it be one of the laſt and moſt groundleſs of all; and carries no Reaſon in it ſelf to make any man that hath the Uſe of his Senſes believe, that it any ways concerns us Geocentricks any more than thoſe Aſpects, *&c.* made or beheld at the Body of *Saturn* or the *Moon*: And if the Intereſt of thoſe that promote the Whim have Power to delude Mankind into the belief

lief of it, we may ſhortly expect to hear ſome mighty Champion aſſerting the Truth of the Chronocentricks, Zeuocentricks, Areocentricks, and Selenocentricks, and all of them maintained and juſtified with Reaſon and Truth equal to the Heliocentricks, and indeed full as uſeful, to help out at a dead lift, when nothing elſe will do; as we have ſeen already in a Nativity, where we are told, That the Earth was directed to the Heliocentrick Place of *Mars*. He might as well have told us, That he ſaw a man with a Pot-Gun kill an inviſible Ox; and I ſhould have been as ready to believe the one as the other. For if we ſhould allow the Earth to be directed (which is real Nonſenſe), will they direct it to a Point or Body not viſible from the Earth? For we ſee *Mars* in 25 degrees of *Libra*, and at the ſame time they ſay his Heliocentrick place is, where they direct him (in that example) in 17 degrees of *Libra*; yet no Soul upon the Earth could ſee him in that degree at that time, but he was to be ſeen plainly in 25 degrees of that Sign: But more of this anon.

The Ground of theſe Aſpects is imagined from the *Sun* being ſuppoſed to be the Center of the viſible World, and that thoſe People who inhabit that Body, do ſee the Planets in thoſe Signs and Degrees, which are called their *Heliocentrick Places*, from Ἥλιος, *Sol*, and κέντρον, *the Center*; that is to ſay, The *Sun* is the Place they are beheld from, and the real center both of thoſe Bodies and Aſpects, that they attribute ſuch mighty Power to, in their various Operations on Geocentrick Bodies and Things; and I do not remember they were ever thought to have any Influence worth taking notice of, till that excellent Mathematician Mr. *Th. Street* did imagine it; and truely, to do the man right, he did but gueſs that they had ſome Influence on the Weather: But now, ſome People do affirm, they do every thing. Nay! direct to them too in caſes of Life and Death: *Ignorantia deteſtanda!* I do indeed now ſee, there is nothing ſo abſurd but it will find ſome Favourites and Admirers. It is a thing ſo idle, and totally unknown to the Ancients, that there is no Author hath thought it worth his while ſo much as to mention it in Print; judging (as I ſuppoſe) that no man would be born ſo ignorant as to believe it if he did write thereon; therefore what Authors I bring, are to prove the contrary, though I think

I think there is no great occaſion for any of them, becauſe two or three rational Arguments, *ad rem*, will confound the whole Project; but however, to ſhew I have ſome Authority for what I do, I will give you a few Quotations.

It hath been generally judged and agreed to by all Aſtrological and Aſtronomical Profeſſors, That the diſtance in the Zodiack, *&c.* which is called an Aſpect, and ſtirs up, agitates and conveys all ſublunary Influence diffuſively through the whole Globe, is only efficacious and powerful, becauſe of its Angle it makes at the Earth; which is the whole Myſtery of the Cauſe, as well as the Effects in Directions, Mutations of the Air, *&c.* and I will begin with *Kepler*, in his *Epit.* where he ſays, *Aſpectus eſt Angulus à Radiis Luminoſis binorum Planetarum, apud Terram formatus, Efficax ad ſtimulandum Naturam Sublunarem.* By which you ſee, *Kepler* allows no other Aſpects in Nature to ſtimulate and agitate the ſeveral Members of the Microcoſm, but ſuch Aſpects as make their Angles at the Earth, or, to ſpeak more Intelligibly, whoſe Places are to be ſeen from ſome part of this terrene Globe; and therefore, in my Opinion, this Text of *Kepler* alone doth cut down and deſtroy all Heliocentrick Pretenſions of that nature; as you may ſee by that Expreſſion of *Apud Terram formatus*, which I take to be poſitive in oppoſition to the Heliocentrick, and others of that kind.

Likewiſe Sir *Chriſt. Heydon* tells us (ſpeaking of Rays and Aſpects) 'This ſavoureth nothing of Matter, but hath only con-'ſideration of Form, not ſo much reſpecting the ſtrait Beams 'of Light, which flow from every Star, as valuing and eſteem-'ing how their Beams meet at the *Earth*. Not at the *Sun*, I pray obſerve that; for it is the Geocentrick, and not the Heliocentrick Angle that makes the Aſpects remarkable and effectual, and hath been hitherto allowed by all, the Innovators excepted.

Lucius Bellantius ſeems full and poſitive in the Point, when he ſays, *Aſpectus Stellarum non conſiderantur qui fiunt reſpectu partium Cœli, reſpectum non habentes ad Terram.* That all Aſpects made from parts of Heaven, not having reſpect to the Earth, are vain and uſeleſs, pag. 86. and as if he had intended it againſt Heliocentrick Aſpects in particular, he doth enforce it with this Argument; for, ſays he, by the ſame Rule the Sixth and Second

Houſe

Houſe may be ſaid to be the Midheaven, for it is only in reſpect to the Earth that theſe and many other Diviſions of the Heavens are made. For in reſpect to the divers parts of Heaven, the Stars are perpetually in Aſpect one to another, and thoſe Aſpects too of different Denominations, though from the ſame Bodies. For example, the *Sun* and *Moon* are conſtantly in Conjunction, Sextile, Square, Trine and Oppoſition, according to the Heliocentrick Rule; for when, in reſpect to the Earth, it is a Conjunction, in reſpect to a Point in the Orb of *Mercury* it is an Oppoſition: And when we Geocentricks ſee it is an Oppoſition, from a Point in the Orb of *Saturn*, it is a Conjunction, and ſo of all the reſt of the Orbs and Bodies. And for my part, I cannot quote any thing fuller than this is, nor can Words be ſpoke more directly to the matter in debate, than this of the Learned *Bellantius*. And pray, give me leave to ask one Queſtion, ſeeing I find our Author, juſt mentioned, hath given a ſhort touch at the thing: How will the Circle be divided into Houſes, and by what Motion or Circle muſt it be divided? and where the Horoſcope will fall? I doubt we ſhall have all Horoſcope, or all Midheaven; for I am ſure there will be no *Subterranean Arks*, no *Crepuſculine Circles*, nor no ſuch thing as Directions to thoſe that inhabit the Globe of the *Sun*, to which Point all *Heliocentrick Aſpects* are to be referred and conſidered.

Morinus, in the 16th Book of his *Aſtrologia Gallica*, hath ſpoke ſufficiently of Aſpects in general; and in all that Diſcourſe he takes no notice of any Aſpects but thoſe that make their Angle at the Center of the Earth, as you may ſee in the firſt Section of the firſt Chapter: Where he ſays, 'An Aſpect doth conſiſt of the 'Rays of two Stars, beholding one the other, or rather they unite 'their Rays in a Line drawn reciprocally from one Star to another, 'as if the Stars did look towards one another; and alſo as they 'conſtitute an Angle at the Center of the Earth or World. To the ſame purpoſe he ſpeaks alſo in the third Chapter, *Pro concurſu duarum Linearum ad Terram:* And a little after he ſays, *Ideoque Aſpectus Concipiendi ſunt Terræ reſpectu.* Hence we ſee, that he, as well as the reſt of the Learned, do conclude, that an Aſpect ought to conſiſt of a certain Diſtance in the Zodiack, and that the Power of that Aſpect on Geocentrick Bodies doth conſiſt in its Angle made at the Center of the Earth: Becauſe from thence,

and

and thence only, that Aſpect is to be meaſured in the Ecliptick; for if at the ſame time it is beheld from any other Body or Orb than the Earth, it is not that Aſpect, nor that Diſtance, that it is ſeen from the Earth to be, as you ſee *Lucius Bellantius* hath before obſerved. Therefore if this Doctrine be allowed, where ſhall we find a good Philoſophical Baſis to build this Notion on about *Heliocentrick Aſpects*, &c? for it is moſt certain we ought to have a rational Notion, as well as a practical Uſe of a thing, which here is wanting. But to the Text again.

In his 5th Chapter he diſcourſeth wholly about the places of the Planets, and whether we ought to conſider the Planet in a right Line from the Centre of the Earth to the Planet and *Primum mobile*; or by a right Line drawn from the Eye on the Superficies of the Earth through the Body of the Planet to the *Primum mobile*; but never diſputeth one word of beholding it from the Centre or Superficies of the *Sun*; which, if it were worthy to be taken notice of, 'tis ſtrange *Morinus* ſhould overlook and neglect it. I might quote you many more places in this Author, in order to my deſign; but I ſhall content my ſelf with theſe, and ſum up all in that Aphoriſm of his in the third Chapter, *Concurſus duorum Radiorum Cœleſtium ad Terram, ſive Centrum Mundi: qui in primi mobilis Zodiaco Terminati arcum abſcindunt, qui Circuli maximi in duodecim æquales partes diviſi partem, aut partes Continet, ſimilemque angulum ad Terram ſubtendit.*

Laſtly, *Didacus Prittus* tells us, page 63. *Radii ſunt proportionales partes alicujus Circuli ſecundum Communem ſententiam, Cujus Centrum ſit in Centro Terræ.* And though he differs from the Common Opinion, That the Myſtery of the Ray doth not conſiſt in the Angle at the Earth, yet he allows every Aſpect to make an Angle at the Earth; and according as they think too, ſome more acute, and ſome more obtuſe. Now, to tell you my Opinion of his Text; though he doth deny the Angle to give the Aſpect its force and myſtick Power, yet he allows the Earth to be the Point from whence this Aſpect is to be ſeen in its Form and Meaſure, which being obſerved from any place but the Earth, is of no force nor validity at all to produce any Effect either in the Microcoſm or Macrocoſm; becauſe it is not ſuch an Aſpect as it is reported to be, the Star or Stars being not to be ſeen in

thoſe Points and Parts of Heaven, if obſerved from the *Sun*, or any other Body in Nature.

By what hath been ſaid, it appears, That all the Authors that have written of this Subject, do allow no other Point but the Earth to ſee theſe Aſpects from, that are believed to have any effect or power on Sublunary things; and that all other Rays from other points obſerved, want not only a name, but a power alſo to be known by; nor did any man ever appear till here of late, to perſwade Mankind that ſuch things were poſſible to be believed. And now to ſum up theſe Learned Authors, I will add one more of greater Antiquity than any of them, to prove what I endeavour, and that is the *Great Ptolomey*, in the 20th Chapter of his firſt Book of his *Quadripartite*; but I know my Adverſary will not believe him, by the Scurrilous Names he calls him.

Having thus far diſcourſed the matter, I am led by their Doctrine and Notions to conſider it in Directions alſo, which is practiſed and aſſerted for truth in an Almanack for 1692. In that Nativity we find *Mars* from the Earth, in 25 degrees of *Libra*, but from the *Sun* in 17 degrees: Now, if neither of theſe will hit my Accident by Direction, I will ſtep to *Saturn* or *Jupiter*, and perhaps I may ſee him there in 13 or 14 degrees; ſo that ſome of theſe Points ſo differently beheld, muſt undoubtedly hit the mark; 'tis no matter whether it be agreeable or not with the Accident, if there is but a Nominal Direction to be hit in our teeth when we ask the Cauſe of ſuch or ſuch an Accident. To direct the Earth to the Body of *Mars*, is ſuch a paradox, that will puzzle all the Heliocentrick-men in this Nation to demonſtrate it to any man of Reaſon; and to inform their Intellects how, or by what means theſe two Bodies muſt meet, or *where we muſt ſtand to behold it*; for when the *Sun* and *Moon* are directed to the Body of *Mars*, or when the Midheaven or Aſcendent are directed to the Body of *Mars*, we can ſtand at our own Doors and ſee them meet and paſs by one another; but where we muſt go to obſerve *this uncouth Phænomena*, I want a *Chronocentrick Topographer* to give me ſome *Heliocentrick Directions* how to find my way; and when that is done, I muſt wait for a *Heliocentrick Poſt*, and a *Poſt-Boy*, before I can proceed on my Journey; for I gueſs I muſt travel into the *Sun*, the only

only fit place for a *Heliocentrick Philoſopher* to dwell in; but when we come thither, all the plague will be, we ſhall be fruſtrated of the things we expect; for there is no ſuch thing as Diurnal nor Nocturnal Arks, and by that Conſequence no Directions; there is no Horoſcope, nor no Midheaven, and by that means no Eighth Houſe, which will be a plaguy diſappointment to our Aſtrologers, for the People there muſt either live for ever, or elſe dye by ſomething that our Aſtrologers will be at a plunge to find out, and bring into uſe inſtead of the Eighth Houſe.

But to the point again; Before any thing elſe be done by theſe Innovators, let them tell us, What the Heliocentrick Nocturnal Ark of the Earth is in all, or any parts of the Zodiack; becauſe the Diurnal and Nocturnal Arks are the ground of all Directions, both Direct and Converſe. If they ſay there is no ſuch thing, why, I agree with them, and tell them there is no Direction there by that rule; nor can the Earth be directed to any thing, becauſe that is the Baſis we ſtand upon to behold the Starry Motions; and to receive their Influence; and you may as well make any one man at the ſame time *Patient* and *Agent*, *Plantiff* and *Defendent*, as to direct the Earth to the Body or Beams of any Star; for the Earth cannot be ſaid to have either Diurnal or Nocturnal Arks. And I lay this down as an Aphoriſm, *That all Bodies not capable of thoſe Arks, are not quallified with any Motion ſerviceable in Directions.* And here, perhaps, I have opened a Window to my Adverſary's Underſtanding, by which he was never enlightned before.

By this means of turning the Tables, and changing the Earth for the *Sun*, I judge they apprehend all other things fall in naturally and eaſy: If ſo, pray let them tell us how to ſet a Heliocentrick Figure of Heaven, and how we ſhall find out the Heliocentrick Midheaven and Aſcendent; for if we muſt have Heliocentrick Directions, theſe ought to be principally conſidered, or elſe we ſhall be loſers by the bargain: For to take in the Earth (to help out at a dead lift) and loſe the two ſerviceable Angles, will half undo the Aſtrologers: For I will maintain, That the Aſcendent to ill Rays kills more than all the reſt of the Hyleglack Points in the common way. And I think it is but reaſonable, ſince they will thus put it upon us, to direct the

Earth to the Body of *Mars* in 17 degrees of *Libra*, a Point that no Soul in the World could at that time ſee him in; that they ſhould alſo appoint us an inviſible Midheaven and Aſcendent, and then we ſhall be always plentifully furniſhed with Directions on all occaſions whatſoever.

But beſides, ſhould we allow theſe Directions to the Heliocentrick Places of the Planets, as in the Nativity before-mentioned to the Earth, as he ſays; Shall we direct the Midheaven and the *Sun* alſo to the oppoſite Point of *Mars* in 17 degrees of *Aries?* Certainly no Man will venture to perſuade me or any body elſe, that the Midheaven comes to the Oppoſition of *Mars* in 17 degrees of *Aries*, when his oppoſite place is 8 degrees diſtant from it; nor do the Inventors of theſe Myſteries tell us which we muſt depend on, or which is moſt dangerous in that Nativity, the *Sun* to the Heliocentrick, or Geocentrick Oppoſition of *Mars*. And after all, pray tell me, is not the *Sun* to the oppoſite Point of *Mars*, his Heliocentrick Place, as dangerous a Direction as the Earth to the Point it ſelf; if ſo, then what need was there to croud in the Earth; as if a Man would ſtudy for a way to expoſe himſelf and his Reputation by unintelligible Myſteries that deſerve another Name? And to direct the Earth to the Heliocentrick Place of *Mars*, is as poſſible, as to direct the *Atlas* in *Africa* to Mount *Taurus* in *Aſia*, or in a word, *London* to *York*. I have, as I promiſed, in my Almanack for 1693. ſaid ſomething to the matter in hand, and I think enough to any conſidering Student that will imploy his Reaſon in the Controverſy; and for thoſe that reſolve they will believe without reaſon, I take my leave of them, and wiſh them good ſucceſs; but pray remember, that what I have ſaid here, is in order to Nativities, and their management, in Anſwer to the Innovator's Doctrine and Foolery.

As to the Helieocentrick Aſpects in general, I do not condemn the uſe of them in any thing where Reaſon and Experience can teſtify their Power; and therefore in the Weather, perhaps there may be ſomething to be ſaid for them, and yet I do not think half ſo much as is pretended; for among all the endeavours that I have ſeen, I do not find any thing mightily remarkable out of the Geocentrick way; but becauſe this of the Weather is not my Province, ſo much as that I did before

inſiſt

inſiſt on, I will leave that to thoſe that believe they underſtand it better, and are able to prove by Obſervations, that there is undoubted Effects attends thoſe Motions. But that they have any thing to do either in Queſtions or Nativities, I wholly deny, and I think they that believe it, do it without reaſon.

That there are ſuch Aſpects; is moſt certain, and that they make their Angle at the *Sun*, is likewiſe without queſtion; hence it is not improbable to apprehend the Great and Capacious Orb to be divided into ſuch parts as we call Aſpects, made by the common motion, being beheld from every one of the Seven Planets; and if ſo, why ſhould we not believe upon as good grounds, that the Aſpects form'd at the Bodies of *Saturn*, *Jupiter*, but eſpecially *Mars*, have an equal ſhare in the Weather, and alterations of the Air with the reſt? This I will leave to be conſidered by thoſe more curious on that Subject.

CHAP. XII.

Of the Errors in Nativities handed down to us by our Authors.

IN my *Opus Reformatum* I have mentioned ſomething of this matter, and alſo promiſed to be larger here on that Subject, becauſe it is one of the principal Cauſes of Scandal to the Art and Error in the Profeſſors: For by the handing down falſe Nativities (perhaps only miſtaken without any deſign) for true ones, they oftentimes make groundleſs Corrections, and Impertinent Aphoriſms, too many of which we are abuſed with at this day. Thus for want of true Information, and being too apt to take things upon truſt, our Authors have abuſed us with falſe Nativities; and what the Conſequence of that is, and hath been, you may eaſily gueſs; And ſo I come to ſhew you, how, and by whom theſe have been done; and what Credit is to be given to our Authors in general, in ſuch Nativities that are of Ancient date, and ſome alſo

alſo of the laſt Age; a ſhort view of which I will here give, and could many more, if I would take the pains to examine them, as I have done theſe.

Argol gives us the Nativity of *Alexander the Great*, and tells us, he was born *Auguſt* 12. hor. 16. min. 46. *P. M.* 355 years before our Saviour, under the Pole 41. and makes him 20 degrees of *Leo* Aſcending. But *Lindhout* ſays he was born the 1ſt of *July*, hor. 9. min. 26. *P. M.* 357 years before our Saviour, and makes him to have *Aquary* Aſcending, and under the Pole 42. And I have one by me, given as a great rarity, which is ſet to *Auguſt* the Sixth, at 3 hours 45. min. *manè*, 356 years before *Chriſt*, and gives him *Cancer* in the Aſcendent. Here you ſee three ſeveral Years, and all ſeveral days of the Month, and times of the day, and yet brought by *Argol* and *Lindhout* as Examples to prove Aſtrology by; nay, and by my old Friend *J. G.* in his Collections too. In a word; I believe they are all equally true; and there is room enough left for any Nativity-maker to give him a new one when he pleaſeth, if he doubts the truth of theſe three, which he may take his choice of at his pleaſure.

Lindhout, and others, tell us *M. T. Cicero* was born *Auguſt* the 5th, 105 years before *Chriſt*; ſo ſays *Garcæus* and *Cardan* likewiſe; and according to that Account they conclude he was born *Anno Mundi* 3843. as by the Collection of *Genitures*, pag. 119. But if our Saviour was born in the Year of the World 3947. as *Alſtedius* proves he was in his *Theſaurus*, pag. 19, & 20. why then it alters the caſe very much, and he muſt be born in the Year of the World 3842. differing one whole Year from the former: So that till the Chronologers can agree on the Year of *Chriſt*'s Birth, we muſt be uncertain of the Year of *Cicero*'s Birth. Can any man imagine what they bring theſe uncertain Nativities for, or to what end they fill up their Books with them; when all men know there is no uſe to be made of a Nativity that is not allowed to be true within Twelve months. And though I believe they are not ſo uncertain in the Nativity of *Chriſt*, as to differ a Year from Truth, yet I am ſatisfied that the Figure given by *Cardan* and *Morinus* is doubtful; for though Mr. *B.* in his Treatiſe of that matter did agree with thoſe two Authors, yet he hath told me ſince, that *Chriſt* had not *Libra*, but *Sagitary* aſcending at his Birth; and if ſo, we may rank this alſo among the uncertain and gueſſed Nativities.

Some

Some years since, I had a Nativity given me for *Mahomet* the *Impostor*, *April* the 5th at Noon, *Anno Christi* 569. the Planets places to that time are as followeth:

♄	7	59	♎	♀	20	8	♈	♄	2	44 No.	♀ 1 3 So.
♃	26	10	♌	☿	12	29	♊	♃	1	20 No.	☿ 0 26 No.
♂	21	1	♊	☽	1	54	♒	♂	1	21 No.	☽ 4 19 So.
☉	6	2	♉								

If any man thinks he can make any thing of it, or look on it as a Curiosity, let him try his Skill: for my part, it cannot sink into my head, that it is possible to be true, or that he himself knew when he was born, his Parents being obscure People, and he sent abroad young, as we may judge by the Craft he had learned: However, this is certain, that he was but an obscure fellow before he fell upon this Crafty Design of Religion-making; and though the proof of its falsity is not plain, yet you may enter this also into the Catalogue of doubtful Nativities, which is all one.

George Trapezontius is said by *Garcæus* and *Origanus* to be born *April* the 4th, 1396. but by *Gadbury*, *April* the 24th; and by *Gauricus*, *April* the 4th, 1395. so that here is a whole Year's difference and dispute in the matter; and this from two great Men, *Gauricus* and *Origanus*; how they came by this Nativity, I know not; but I do observe that *Junctine* agrees with *Origanus* and *Garcæus*.

Origanus, and after him, *J. Gadbury*, tells us, that *Regiomontanus* was born *June* the 6th, ho. 4. min. 40. *P. M.* 1536. But *Gassendus* in his Life, *Junctine*, *Gauricus*, *Garcæus* and *Cardan*, all say he was born in 1436. in *June*, as aforesaid. You see the difference is no great matter, but a hundred years; I am afraid my old Friend *J. G.* and *Origanus* are both out of the way, and ought to be corrected, and not the others; because I find in *Alstedius's Thes. Chro. pag.* 484. that *Regiomontanus* was famous about the Year 1470. and, as I remember, he lived but forty odd years. *Rantzovius* says he died when he was almost 42 years of Age, as quoted by *J. G. Gauricus* says he died when he was 51 years, 5 months, and about 12 days old, of a Pestilential Fever, in the *Hospital of the Holy Ghost* at *Rome*. And yet *Helvicus* in his Chronology tells us he died *Anno* 1483. which, if his Nativity is true, makes him 47 at his death, being 5 years more than the Age

Rant-

Rantzovius allows, and four leſs than *Gauricus* affirms he was. Thus you ſee how they differ about this Great Man's Death, as well as his Birth, and indeed you may gueſs at one by the other; and though you call him *Regiomontanus*, that was not his true name, but from the Country where he was born, which was *Franconia*, a little Eaſtward from the *Rhine*, and Northward from *Conſtance*, a Hilly Mountainous Country, ſometimes called *Mons Regius*; from thence *Johannes de Monte Regio*, or *de Regio-Monte*, which you will; and his true Name, ſays *Gaſſendus* in his Life, was *Johannes Mullerus*.

Gauricus tells us *Martin Luther* was born *Anno* 1484. the 22d of *October*, at 1 ho. 10 min. *P. M.* but *Cardan* ſays it was the ſame day at 10 ho. *P. M.* and after all this, *Garceus* ſays he was born *Novemb.* 10. at Eleven of the Clock at Night, 1483. ſo we have our Choice which Year, and which time of the Day or Night we think moſt probable: And yet every one that hath printed this Great Man's Nativity, have believed themſelves in the right, and could without doubt have proved each of them true by the concurrence of Accidents and Directions. But be it how it will, we may juſtly rank this among the reſt of the very doubtful Nativities. One makes him born by Day, and gives him *Capricorn* aſcending, as *Gauricus*; another by Night, as *Cardan*, and gives *Leo* aſcending.

Cardan, *Gauricus*, *Garceus* and *Origanus*, all of them tell us, that *Eraſmus Roterdamus* was born the 28th of *October*, *Anno* 1467. with *Libra* aſcending. But if you look into his Life printed before his *Colloquies*, the Author of that tells you he was born the 5th of the Calends of *November*, which is the 28th of *October*, *Anno* 1465. differing two years in his Birth from *Cardan*, *Gauricus*, &c. but if you look into his Life printed at the end of his *Colloquies*, Anno 1643. he tells us, *de anno quo Natus eſt, apud Batavos, non Conſtat.* Thus the four Authors are poſitive to 1467. The ſecond Account is, that he was born two years ſooner; and the third ſays, that the *Dutchmen* themſelves do not know the year when he was born; and therefore may well paſs for a doubtful Nativity. And as they differ in his Birth, ſo they differ in his Death alſo: *Gauricus* ſays he lived 63 years and 11 months wanting 6 days. *Cardan* ſays he lived to 70 years of Age; and the Author of his Life ſays, he lived 70 years, 8 months and 15 days, and

and died the fifth of the Ides of *July* 1536. which if true, then he muſt be born in 1475. and the four firſt Authors mentioned, are all in the wrong, and his Nativity unknown to this day.

They are alſo divided in their Opinions about the Birth of Pope *Leo* the Tenth; though they all agree in this, That he ought to have a Nativity, and they agree to make him one, but they cannot agree upon the day: For *Garcæus*, *Gauricus*, and *Junctine*, make him to be born at Sun-riſing on the 11th of *December*, 1475. but *Cardan* ſays he was born *December* the 9th at Sun-riſing, which will cauſe great alteration in the Moon's place, and ſomething in all the Planets beſides, and therefore uncertain.

They are as much in confuſion about the Birth and Nativity of *Nicholas Copernicus*, as any of the reſt; for *Junctine* ſays he was born *January* 19. hor. 4. min 48. *P.M.* 1472. But *Mæſtlinus* (as quoted by *Gaſſendus*) ſays he was born *February* 19. hor. 4. min. 48. *P. M.* 1473. and after all, *Garcæus* tells you he was born on the 10th of *February* 1473. ſuch is the variation and uncertainty of Nativities brought to prove the truth of the Art, and its Rules.

It will not be improper in my Opinion to give you a ſhort Account, how they have managed *Picus Mirandula*'s Nativity among the reſt. *Junctine* tells us he was born *Febr.* 24. 1463. at 2 h. 42 min. *P. M.* and ſo ſays *Cardan*: *Garcæus* and *Lindbout* ſay he was born 2 h. 42 min. *ante occaſum ſolis*. My Friend *J. Gad.* ſays it was 2 h. 42 min. *poſt occaſum ſolis*; and indeed in this I believe he is true: But he is horribly out in the Year; for he ſays he was born in 1464. which is falſe; for *Mars* was the 24th of *February* that Year in 17 degrees of *Aries*; but in the Year before on that day he was, as they print him, in about 13 degrees of *Scorpio*. Had it been proper in this place, I would have ſhewed you the Rectification of this Nativity, and the Reaſons for his Death; (for all People that have the Aſcendent to the body of *Mars*, do not dye) but God willing, I will do it in another place, before I end this Treatiſe.

Pope *Julius* the Second (*dictus Savonenſis*) is ſaid by *Cardan* to be born *May* 22. 1445. but *Junctinus*, *Gauricus*, and *Garcæus*, ſay he was born the 22 day of *June* the ſame Year; *Cardan* makes him *Scorpio*, the others *Libra* aſcending.

Johannes Frederick the Third, Duke of *Saxony*, was born, says *Junctinus*, the 16th day of *January* 1538. but *Garcæus* tells us, he was born the 15th day in the same Year; so uncertain and useless are these Nativities.

Cardan and *Gauricus* say, that *Henry* the Second, King of *France*, was born the last day of *March*, at 5 in the Morning, 1519. and give him *Aries* ascending. *Garcæus* makes him to be born at 7 that Morning, and gives him *Gemini* ascending. And to pin the Basket, and make it more doubtful, *Junctine* tells us that he was born just a year before, in 1518. What use can there be of such Nativities, where they are not sure of them to the Year?

Morinus, in his *Astrologia Gallica*, pag. 612. hath given us the Nativity of Cardinal *Richlieu*, and tells us he was born *September* the 9th, *S. N.* at 34 min. past 9 in the Morning, in the Year 1585. he makes the *Sun* 16 degrees in *Virgo*, and the last degree of *Libra* ascending. My Friend *J. Gad.* he comes and shews his Parts in printing of it again; and he tells us he was born *Septemb.* the 9th, at 26 min. after 11 before Noon, and makes the *Sun* 26 degrees in *Virgo*, and 27 degrees of *Scorpio* ascending; so that here are 10 days motion difference between *Morinus*'s *Sun*, and *Gadbury*'s *Sun*; and so in the *Moon* likewise. A man would think his pious Soul should have been better acquainted at that time with the New Stile, and the *Roman Kalender*, than to make this horrid blunder. Thus you may see how these Errors are obtruded upon us, and how easily we swallow a Lye, when it comes from one that can give it a Reputation. What *Morinus* wrought of this Nativity, I believe may be true; but that of my Friend *John*, is a Nativity cut out at a venture; and how many have been cheated with it (by believing they had that Cardinal's Nativity true from *Gadbury*) we shall never know.

Likewise the present *French* King's was printed by *Morinus*, in which he made 15 degrees of *Scorpio* to ascend. *Gadbury* after him prints it, and makes 22 of *Scorpio* ascending: Another after him, relying upon his Authority, printed it again, and revived *Gadbury*'s Error, about 20 years afterward; and so they err one after another. Nay, since this, *Adriano*, the Mathematician at *Paris*, says he was born about 8 hours before the time *Morinus* gives: The one says at Four in the Morning, and the other at Eleven and a quarter near Noon. But for this see my *Opus Reformatum*, pag. 122.

Henry

Henry the Sixth, King of *England*, ſays *Gadbury*, was born on the 6th of *December*, half an hour paſt one after Noon; but at four of the Clock after Noon, ſays *Stow* in his Annals.

We are told by *Cardan*, that *Henry* the Eighth, King of *England*, was born *June* the 28th, at 10 hor. 40 min. *manè*, 1491. and from him or *Junctine*, *Gadbury* and *Heminga* have taken that they have printed, which are all the ſame. But if you have recourſe to *Stow*, he tells us that he was born on the 22d day of *June*, *eodem Anno*; and yet after all, *Gauricus* ſays he was born on the 29th, at 9 *manè*, and makes him *Leo* aſcending, all the reſt *Virgo*. Now pray conſider how we ſhall reconcile all theſe different Accounts; it ſeems to me a little hard to be done, and alſo ridiculous, to bring theſe doubtful Nativities to prove Aſtrology; which *Gad.* hath done for, and *Heminga* againſt it.

Nor are we in leſs confuſion about the Nativity of Queen *Mary*, than we were in her Father's, before-going. Mr. *Lilly* in his *Prophetical Merlin* [from whom *Gadbury* took his in his Collection] tells us ſhe was born the 18th day of *February*, *Anno* 1516. at almoſt Six of the Clock in the Morning. But *Stow* ſays ſhe was born on the Eleventh day of that Month; and *Iſaackſon* ſays the Year before, *Anno* 1515. And *Heminga*, who brings this Nativity to refute Aſtrology, ſays ſhe was born on the 8th of *September*, in the Year 1515. Now ſuppoſe ſome Foreigner ſhould meet with all theſe various Accounts of this Queen's Birth, Can you imagine which he would pitch upon? or do you think he would beſtow a minute of labour upon any of them? I cannot tell what ſuch a man might do, but I am ſure I will never take a minutes labour, either to rectify it, or endeavour ſo to do.

As to the Birth of Queen *Elizabeth*, Mr. *Lilly* had no better Authority for it, than what he confeſſeth he had from the *Florentine* Author *Junctinus*; and though they do not differ ſo much in this of her, as they do in that of her Father and Siſter, yet their difference in the time is ſuch, that it cannot be allowed to be an Exact Scheme, and fit to be depended on within a quarter of an hour. My Friend *John* ſays ſhe was born *September* the 7th. ho. 2. min. 26. *P. M.* 1533. *Junctine*, and from him Mr. *Lilly*, ſays ſhe was born that Day at ho. 3. min. 39. *P. M.* But *Heminga* ſays ſhe was born that Day at 36 minutes paſt four in the Afternoon; one makes her *Sagitary* aſcending, the other *Capricorn*, and

the third *Aquary*, and yet all three bring it to prove ſome things that they aim at, and perhaps all falſe. *Gadbury* he proves her *Impriſonment*, *Coronation* and *Death* as plain as the *Sun* on the *Meridian*, of which more anon. Mr. *Lilly* brings it to prove its agrement with the Conjunctions, and that the Figure was agreeable to her Affairs: but *Heminga* (as indeed Malice will catch at any thing) brings a *falſe Nativity* made by himſelf, or ſomebody for him, to prove Aſtrology uſeleſs and vain: And do you not think that this man was wiſely employ'd in the mean time? and after theſe various Opinions, *Stow* differs from them all, and ſays ſhe was born half an hour paſt three, which comes pretty near that of Mr. *Lilly's*.

It is generally allowed by all that I have converſed with, that *Charles* the Firſt, King of *England*, was born on the 19th day of *November* 1600. *S. V.* And yet *Andrew Argol* (however he came by it) hath printed it in his *de Diebus Criticis*, pag. 182. and tells us he was born on the 10th of *November*, New Stile, differing from the true time 20 days, as appears alſo by the *Sun's* place; for in *Argol's* Scheme the *Sun* is in 18 degrees of *Scorpio*; and the day he was born, the *Sun* was in 8 degrees of *Sagitary*; ſo that it cannot be a miſtake of the Printer, but a notorious Error in the Author, or a grand Abuſe in him that gave it him for a true one. But beſides, If this were not ſufficient, here are more Miſtakes: We in *England* ſay he was born at 9 or 10 at Night; *Argol* at 4 or 5 in the Morning; we ſay he was born at *Dumferling* in *Scotland*, whoſe Pole is 56. he ſaith he was born under the Pole 52. which looks a little odd, how a man of his publick Correſpondence abroad ſhould be thus abuſed in his Intelligence; and that one of his Learning and Repute ſhould be guilty of ſuch Errors, ſome of which I am ſure are his own. Now let us turn the Tables, and ſuppoſe we lived in *Italy*, and thoſe remote Parts, do you think we ſhould not rely on *Argol's* Authority (as undoubtedly many do there to this day) being a Man of Learning, a Knight of St. *Mark*, and Profeſſor of the Mathematicks in the Univerſity of *Padua*, and certainly conclude this to be a true Nativity beyond all queſtion, becauſe it came from him that Mankind reveres for his Learning; and ſo have handed it from one to another at its firſt being publick, as a Curioſity and Rarity; and without doubt among all Foreigners that meet with his Book, it is ſtill lookt on as a

true.

true Nativity without contradiction? Again, Have not we juſt reaſon to ſuſpect many Nativities that we have from abroad, to be falſe by the ſame Rule? For if a Prince's Nativity, ſo publickly known at that Time in *England*, ſhould be thus miſtaken; why may not many of the Popes and other great men, born of obſcure Parents, and raiſed by their own Merit, have their Births as falſly tranſmitted to us as this of *Charles* I. was to them? for we may ſuppoſe the time of their Births was not enquired after till they grew eminent, and made ſome Figure in the World. Nay! perhaps till they were dead; and therefore how is it poſſible that we or any elſe can depend on many of theſe Nativities to be true? I mean thoſe given by our Authors; many of which are ſo doubtful, that they differ ſometimes a Day, in others a Month, and in many of them a whole Year and more; as you have already largely heard.

I will trouble you but with one Obſervation more of this kind; and that is in the Birth of *Charles* II. who, as long as he lived, was believed to be born, as the Biſhop's Diary informed us, at half an Hour paſt 12 of the Clock, *May* 29th 1630. But ſince he is dead, they are confounded, becauſe they can give no Aſtrological Account of his Death, that is rational and likely to be believed by their own Party: Some indeed will tell you, He dyed on the Aſcendent to the Body of *Saturn*; but moſt of them are aſhamed to mention it now, becauſe they had for ſeveral Years together told the World, That the *Horoſco ad Conjunctionem Saturni* gave him that Bloody Flux and Surfeit, by eating of Peaches, in *Auguſt* 1676. The truth is, He was born after 12 of the Clock about 25 minutes; and by a Figure ſet to that Time, a Friend of mine did predict his Death two or three Years before he dyed; and of this I am certain. And yet in the Year 1687. an Ingenious and Learned *Italian*, by Name *Antonius Franciſcus de Bonattis*, at *Padua*, printed this Prince's Nativity again, and that moſt notoriouſly falſe; for after all his Labour and Pains, he corrects it, as he ſays, to *June* 9th. *S. N.* 35. minutes paſt 10 in the Morning, as you may ſee in his *Univerſa Aſtroſophia Naturalis*, *pag.* 116. And to ſhew you, that this is not done by Accident, he hath made the *Sun* and *Moon* one Days Motion more than we do; and therefore intended it for the 30th of *May*, *O. S.* and yet he was born the

Day

Day before, on the 29th: So that this Man must be false beyond all Contradiction. And yet to add to the Error, he hath made it two Hours false in Time of the Day; for he makes him to be born an Hour and an Half before Noon, when indeed he was born half an Hour after it. And this Nativity, thus falsly printed, he brings to prove *his Rules* of Astrology True, that were New and Different from all others, except his Master *Confalonerius*, who, I judge was the Inventor of that Method by them two used. And do you think he did not take a hopeful Course to bring a false Nativity to contend with the Adversaries about the Truth of a Science in question? I confess *J. Gadbury*, in the Year 1659. printed this King's Nativity, and made it after Ten *Mane*, as this Man doth; but then he did not err in the Day, as our Author beforementioned hath done; and yet no more serviceable than that done by the *Italian*, which serves only to misguide the Students in each Country, and of no use at all in any thing relating to that Prince Astrologically; but as for that Printed by my Friend *John*, he, I am sure, will disown it, and tell you (if asked) it is two Hours false; and that he was a very Novice in Astrology when he did it. And yet, when we consider things nearer home, it may seem less wonderful how or why these Foreigners should be thus abused with false Informations from *England*; when our own Authors abuse us too, even about things of History. For Example, in the Birth of the late K. *J. Baker*'s Chronicle, *Whitlock*'s Memoirs, and *England*'s Remembrancer, all tell us, he was born the 13th of *October*, which is most notoriously false; for he was born *October* 14th of a *Monday* 1633. and yet I have seen one or two Medals made at his Birth, that said, He was born the 15th of *October*.

Thus the *Italians* and other remote Countries are abused with false Nativities from *England*; and I suppose you will not doubt, but that all the Students in Astrology in *Padua* and the Countries thereabouts, will contend warmly for the Truth of this Nativity of *Charles* II. relying on this Authority of their Countryman and Author, and depending also on his Skill and Intelligence, as sometimes we do here in *England* about the Truth of False Nativities from beyond Sea. For Example, *Charles Gustavus* King of *Sweden*, Mr. *J. Gad*'s old Lowsy Hermit *Gregory Lopez*, *Michael Nostradamus*, with many others; and

and ſometimes about our own Countrymen's, promoted by the Ignorant, and believed by the Unskilful: Among that number reckon Sir *Frech. Holles*, Sir *Matthew Hales*, *William Laud*, with many more, too tedious to name. Hence I do conclude, That all Nativities left to Poſterity, and brought to prove the Art true, ought to be nearly exact.

And ſo I come to examine thoſe Three Principal Authors I mentioned and promiſed in my *Opus Reformatum*, pag. 140; and I will begin firſt with *Morinus*, and thoſe Nativities Printed in his *Aſtrologia Gallica*, and brought to prove the Truth of Aſtrology, and his Method (I cannot call them Principles) that he had learned and eſpouſed.

Defectio Geniturarum:

The Second PART.

In which is examined,

The Nativities and Practice of *Morinus*, in his *Astrologia Gallica.*

HAving Read and Considered those Nativities Printed by *Morinus* in his *Astrologia Gallica*, I began to observe his Reasons for Death and other Accidents, in several of those Genitures, and compare them one with another; which I found not to be agreeable to Reason nor Truth; no, nor to the old Rules laid down by *Ptolomy*, which have been owned by all the great men that ever yet lived, well-wishers or Professors of this Art; and having satisfied my self that they are not true in themselves, nor do they agree one with another, I think it my Duty to give the World my Opinion in the matter, and leave it to the Judgment of those that are better Read, and Masters of more Experience than my self in things of this nature; assuring my self, there will be a time when this Doctrine I lay down will be embraced and believed; which at present I do despair of, because those that have for a long time gone on in an Erroneous Practice, think themselves now too old to learn any thing that thwarts their Practice, and also too proud to be taught: However, I humbly submit my Opinion and

and Judgment to the *Learned*, and ſhall take it as a Kindneſs to be inſtructed by any one that will make his Doctrine Univerſal, and his Principles agree.

I did not fall upon this Subject in general, and more particularly on this of *Morinus*, out of any Diſreſpect to him; or that I think my ſelf a competent Judge of the ſubject-matter of his Book in general: But this part of Aſtrology having been my Study for many Years, I did think it might be no Injury done to that Learned Author, nor Offence to the preſent Reader, to give my Opinion on the Operations and Judgments on thoſe Nativities he hath Printed; and the rather, becauſe I intend it with all Tenderneſs and Reſpect to the one, and Submiſſion to the other.

I do acknowledge *Morinus* to have been an admirable *Grammarian*, a moſt excellent *Philoſopher* and *Phyſician*, a good *Mathematician*, beſides a ſufficient Judge of all *Univerſal Learning*; whoſe Parts and Proficiency therein I dare not pretend to; and the more I read him, the more I ſee my own Deficiency in Point of Compariſon with him: And yet for all this, *Bernardus non vidit omnia*; the little Hare, you ſee, hath a particular Faculty in Hearing and Running, which the mighty Elephant cannot pretend to; and yet the Faculties of the Elephant no ways impaired by that. By the ſame Rule I may be allowed to have Skill in ſomething, though not an Univerſal Philoſopher; and all I beg of the Reader is, To believe I intend and mean well, and that I underſtand ſomething of what I here pretend to. And for that Learned Author, were he now living, I am certain he would be pleaſed with the Attempt, rather than affronted at what is done: And ſo I come to the matter it ſelf.

The Firſt Nativity that *Morinus* brings, is that of *Zaga-Chriſti*, a Prince of the *Abyſſines*, born at *Corcora* in *Africa*, under the North Elevation of the Pole 6 degrees; and this is to prove that the Stars have the ſame Influence in thoſe Parts that they have in theſe more Northern: And becauſe of the Rarity of the Caſe, I will give you the Scheme

to his time, but my Division of the Heavens; and the Planets Places, he says, are from the *Rudolph Tables*. The Time of his Birth was *September* 1st, hor. 8. min. 10. *Post Merid.* 1614.

282 59

Lati. Planet.

♄ 2 33 *M.*

♃ 1 14 *Sep.*

♂ 0 16 *M.*

♀ 0 49 *M.*

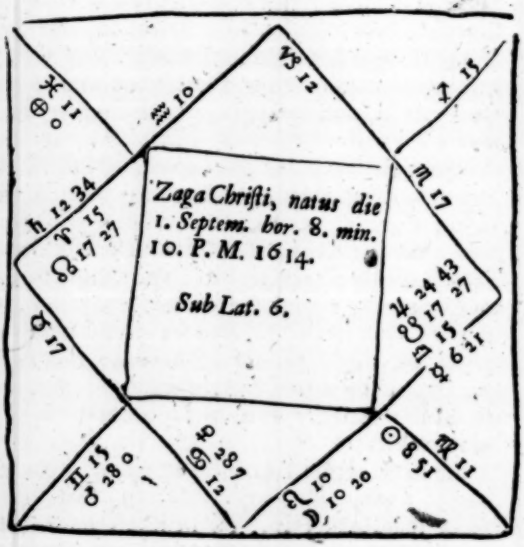
☿ 2 36 *M.*

☽ 4 40 *S.*

T.H.N. ⊕ 14 35

Dist. ab ☽ *C.* 64 22

R. A. ⊕ 347 21



This Prince, says *Morinus*, was driven out of his Country by his Uncle, travelled through many Countries, and suffered under divers Misfortunes, and at last arrived in *France*, and was there acquainted with the whole Court. At last (he says) he fell into Want and Poverty, and being overpress with Discontent and Grief, he dyed at *Ruellus* the 21st of *April* 1638. N. B. *Poor* Zaga, *a Banished Prince, starved in* France! It seems the *French* were not arrived then to that Perfection, to relieve and support every Banished Prince; there is a great deal of difference between *Zaga* and *James*; and I suppose you judge the Reason of it.

What

What the eſtimate Time was, he hath not told us; nor what Ground he had to Correct it by, I know not: But am partly ſure the Time given was not to Ten minutes. But I ſuppoſe, he Corrected it by the Accident of Death, and the Direction he ſays he dyed on; and that is the Aſcendent to the Square of the *Moon*. But what time he left his own Country, or what Direction gave that Accident, he hath not told us; but I do ſuppoſe it was upon the *Sun* to the Square of *Mars*, at about Nineteen Years of Age, or perhaps Twenty: But what other Accidents he had, we have no account of them; and ſo I come to the matter in hand, and what I have to obſerve on this Prince's Nativity.

The Direction that *Morine* allows for his Death, you have heard, was the Aſcendent to the Square of the *Moon*, and this only a ſingle Direction, and the *Moon* no ways Malefick, unleſs you allow the Trine of *Saturn* to afflict her, together with the Sextile of *Mercury*; which, if I ſhould grant, yet there is but one ſingle Direction to give that fatal effect, which in my Practice I cannot allow: And though *Saturn* may be judged to afflict the Aſcendent, yet both *Jupiter* and *Venus* do behold the Aſcendent likewiſe; and therefore cannot be ſuppoſed to be ſo weak a Nativity as to yield to that one Direction in point of Death.

And therefore let us compare this; Firſt with *Cardan*'s Nativity, printed by this Author, *pag.* 396. In that Scheme we find the *Moon* in *Piſces*, in exact Square to *Mars*, on the Cuſp of the Second; and yet when the Aſcendent came to the Square of the *Moon* and Body of *Mars*, they both together did not kill that Excellent Phyſician and Philoſopher, notwithſtanding the Horoſcope was alſo Giver of Life, as it is in this of *Zaga*'s. Though it did give him a long and terrible Diſeaſe, as *Morinus* alſo obſerves; but more of this Nativity, when I come to conſider it.

Secondly, In his own Nativity, *page* 397. *Aſtr. Gall.* where the Aſcendent is alſo Giver of Life; there the Aſcendent to the Square of the *Moon* did not kill neither, although ſhe was in Conjunction with *Saturn* in the Twelfth Houſe. Nay! I do not find among all the Directions, and the Accidents correſponding

thereto, given by himſelf, *pag.* 648, and 649. *Ejuſdem Libri*, that he hath ſo much as taken notice of that Direction of the Aſcendent to the Square of the *Moon*, or allowed any Accident for it; which very Direction, he here tells the World, killed poor *Zaga*. Now, do you think, That the *Moon* in *Zaga*'s Nativity is more Malignant, and by that means hath more Power to kill, by being in Trine with *Saturn*, than ſhe hath in *Morine*'s Nativity, by being in Conjunction with him, and this in the Twelfth Houſe too? Truly thoſe Aſtrologers that will believe this Doctrine, muſt be very good-natur'd men; not to ſay worſe of them, leſt it might prejudice their Reputation. It is a ſtrange Doctrine to me, That the Aſcendent to the Square of the *Moon* ſhould kill in one, and not have Power to do ſomething like it in the other: And what is more, I take *Zaga*'s Nativity to be as ſtrong and vital as *Morine*'s is.

Thirdly, Let us compare it with the Nativity of *Mary* Queen of *Poland*, *pag.* 554. where the Aſcendent is Hileg, and the *Moon* in Trine with *Mars*, exactly from the Fourth and Twelfth Houſes; and yet ſhe had the good Fortune to eſcape with her Life on the Aſcendent to the Square of the *Moon*. If this be true, there muſt be ſome ſtrange partial Power lodged in the Stars that I do not underſtand, that one ſhall fall, and yet half a ſcore eſcape on the ſame Direction. Though I have a very great Honour for *Morinus*, yet I cannot get over this Point; nor can I imagine what anſwer he would make me. If he lays the Streſs on the Houſes, and ſays the *Moon* was Lady of the Fourth in *Zaga*'s; Why then, ſay I, the *Moon* is in the Fourth (in this Queen's Caſe) in Aſpect with the Lord of the Eighth; which in that Language I take to be equally the ſame, or worſe.

Fourthly, Let us compare it with the Nativity of the Duke of *Montmorency:* Though I confeſs there is ſome difference in the Caſe, but not in the Conſequence; for ſince he allows the Aſcendent to the Square of the *Moon*, in *Zaga*'s, to kill; and that he allows the Midheaven to the Square of *Saturn*, in the Duke's, to kill; then why ſhould not the Midheaven to the Square of the *Moon* have done it by the ſame Rule? For the *Moon* is there abſolutely Malefick, as being within 6 degrees of the Oppoſition of *Saturn* by her Latitude, and within 4 degrees of

of the Quartile of the *Sun* by her Longitude, and in *Aquary*, a violent Sign beſides; and yet this great man out-liv'd the Midheaven to the Square of the *Moon* and Oppoſition of the *Sun*; both which came up near together: And was Beheaded, as *Morinus* ſays, on the Midheaven to the Quartile of *Saturn*: A very likely Story! Now ſuppoſe (for Argument ſake) that I ſhould allow that Direction of his to be what he ſays it is (which I do not allow), do you think the Midheaven to the Oppoſition of the *Sun* and Quartile of the *Moon* are not more likely to murder a man, than the imaginary Quartile of *Saturn*? Nay! and to ſpeak in *Morine*'s way too, the *Sun* was Lord of the Eighth, a thing he lays great weight on in other the like Caſes.

By theſe Examples, thwarting one the other, it appears, that *Morine*'s Aſtrology is not all of a piece; for in each of theſe Caſes the *Moon* hath as good a Title to kill as in that of *Zaga-Chriſti*: And therefore, without Rules of Exception, it ought to be allowed in all. Therefore I cannot admit this to be the Direction that killed him; and by conſequence that this is not the true Time of Birth. And that which confirms me in my Opinion, That this is not the eſtimate time, but one Corrected *Sententia Morini*, becauſe of the odd 10 minutes in time, which I dare be certain were not given, but imagined to be the true Time; ſeeing he could make no other Direction hit but the Square of the *Moon*; which did require that Alteration. In a Word, *I am poſitive, That the Direction alledged by* Morinus *for this man's Death did not kill him*; and therefore the next Query is, *What did do it?*

I have told you already, I do not think this is the eſtimate Time, and alſo my Reaſon for it: And therefore the Time given, I believe, was hor. 8. min. 30. *P. M.* Nay! I dare be certain of it, had *Morinus* but given it us, it would have proved ſo: And to make his imaginary Direction hit the Time of Death, he makes the Time 20 minutes ſooner; but if he had made it 9. minutes later, he had, in my Opinion, hit the mark much nearer; for, I ſay, he was born at 39 minutes paſt 8 at Night; and the Right Aſcention of the Midheaven to that Time is 29 degrees 14 minutes: *Aſcent. Ob. Aſcend.* 20 degrees 14 minutes. And the Directions that did kill him were the *Aſcendent* to the *Semiquadrate* of *Mars*; and that followed within leſs than 3 degrees with

with the *Aſcendent* to the *Square* of the *Moon*, imbuted (as *Morinus* ſays) with the Rays of *Saturn*. The Ark of the Firſt, *i. e.* Aſcendent to the Quartile of *Mars*, is 21 degrees 17 minutes. The Ark of the Second is 24 degrees 1 minute; and this Gentleman dyed *April* 21 *S. N.* 1638. aged 23 Years 7 Months and 20 Days; which the Ark of the firſt Direction exactly hits, and to me ſeems moſt rational. If any Gentleman thinks he can ſhew a more probable Cauſe of Death than this of mine, or that he can juſtifie *Morinus*, I ſhould be mighty glad to ſee it, either in Publick or Private; and aſſure him, I am very willing to be inſtructed.

But perhaps ſome young *Capricio* may object, and ſay, How is it poſſible that this of yours can be true? for *Morinus* tells us, He fell into *Sadneſs* and *Grief* (he uſeth the Word *mæſtitia)* and how can a Direction of *Mars* give ſuch Effects as theſe, they being more proper to *Saturn?* My Anſwer to ſuch Objectors as theſe will be very ſhort: I have already told them, That it is ſeldom that one Planet gives the Time and Diſeaſe; as you may ſee *Opus Reform. pag.* 67. and as ſeldom that a man or woman dyes on a ſingle Direction: And for ſolution in the matter, I refer them to the Place quoted, to learn the Poiothanatos.

The Second Nativity, mentioned by *Morine*, is that of *Cardan*, *pag.* 396. and that he brings to prove the Vanity and Folly of the Dividing the Heavens *modo æquali:* But he hath ſaid nothing to the Figure in general, or to its Correction in particular; why he did not, he knew beſt.

But ſince it is fallen in my way, I cannot omit to take ſome notice of thoſe Paſſages that *Cardan* hath given us in relation to the Correction mentioned among his Twelve Genitures; and of other Paſſages alſo in his Life, that may be helpful, perhaps to a further and more Correct Scheme of this Great man's Nativity; who dyed at *Rome* in the Year 1576. being almoſt 75 Years of Age; and the Directions that they ſay killed him, are the Aſcendent to the Square of *Venus* and *Mercury*, they being in Conjunction in *Libra*, in the Radix. As to theſe Directions, in my Method, and by the Doctrine of *Ptolomy*, it is impoſſible they ſhould kill; and it is very improbable that there ſhould be any one found to believe it; nor do I think *Cardan* himſelf did believe

believe it when he was alive, notwithstanding his *facile occidit in ætate decrepita.* Nay! though we should allow what *Thuanus* saith of him, *That he hastened his own Death by Abstinence*, &c. Yet I cannot think that these Directions could any ways cause or further his Death: But on the contrary fortifie his Life, if *Ptolomy* is to be believed; and therefore there must be some other Cause found than the Quartile of *Venus* and *Mercury*, by Direction to the Ascendent for his Death. Pray observe, he tells us himself, That at 29 Years old he was seized with a Cough, and violent for 7 Months; during which time he spit up much sanious purulent Matter, and was near Death: And he adds, That he was cured of it the Year following, when the *Moon* came to the Opposition of *Venus* and *Mercury*; at 30 Years of Age *Venus* and *Mercury* saved him to a Miracle, and at 75 Years old they killed him to a Miracle. A very pretty kind of Astrology, if you can but believe it!

I do not find that *Cardan* assigns any Accident for the 44th or 45th Year of his Age, when the *Sun* came to the Opposition of *Mars*, and Quartile of the *Moon:* Nor for 53, when the *Sun* came to the Opposition of *Saturn.* Nor at 39 and 40, when the *Sun* was directed to the Zodiacal Parallel of *Mars*; all which are violent Directions, and do seldom pass over without something worthy the Native's Memory; and especially in a Nativity attended with the Violence that this is.

I dare not venture on the Correction of this Nativity (though I am sure it is not exact) for Two Reasons. The first is, Because he hath not given us the estimate Time. And the second is, He is too great a man to be questioned by me. Nor would I have any think that I do in this, to Eclipse or Deface the Fame and Learning of this most excellent Man, who hath deserved so well of all; but what I aim at is nothing more than to justifie the Science from the Abuses and Incoherences that its Adversaries catch at, and are so often objected to us by those that know little of the matter.

The Third Nativity that *Morinus* brings, is his own, *pag.* 397. But the Accidents and Directions, brought for its Verification, you will find them, *pag.* 648, 649, 661, 662, and 663. He makes 27 degrees of *Aries* to Ascend, and 13 degrees of *Capricorn*

corn in the Midheaven, and the Accidents and Directions that he brings to prove it true, are these following.

Aged 8 Years almost, he had a Quartan Ague, the *Sun* then was directed to the Quartile of *Saturn*.

Aged 22 Years and 4 Months, *July* 9th 1605. wounded dangerously in a Quarrel about a Woman: Ascendent then to the Quartile of *Venus*.

Aged 29 and 3 Months, *Anno* 1612. *May* 30. he fell into a long and dangerous Disease by Heat and Drinking; and at the same time there was an Eclipse of the *Sun*. For this he had *Jupiter* and the *Moon* directed to the Ascendent; and the Ascendent to the 9th degree of *Gemini*, the Place of that Eclipse.

Aged 30 Years and 2 Months, he took his Degree of Doctor in Physick, *May* 9th 1613. For this he gives the Midheaven to the Dodectile of *Saturn* (that is, the Semisextile); and the former Directions of *Jupiter* and the *Moon* to the Horoscope.

Aged 31, *Anno* 1614. he was received a Physician in ordinary to the Bishop of *Bolleigne*; then the *Sun* was directed to the Ascendent.

Aged 32, *Anno* 1615. went into *Hungary*; which Journey was attended with great Dangers, by Water, by Quarrels, by Duels and Luxury, the Ascendent then to the Square of *Saturn* without Latitude.

Aged 33, in *April* 1616. he was seized with a dangerous malignant Disease; the Ascendent to the Quartile of *Saturn*, with Latitude.

Aged 38, in *October* 1621. Physician in Ordinary to the Duke of *Luxemburg*; *Sun* now to a Sextile of *Mars*, *sine Latitudine*.

Aged 46, in *August* 1629. Professor Regius in the Mathematicks; he had then the Midheaven to the Body of *Mercury*.

Aged 51, *March* 30th 1634. he publickly demonstrated the Longitude found; by which he had great Fame throughout all *Europe*, Midheaven then to the Body of the *Sun*.

Aged 59, *November* 2d 1642. he was seized by a long lingring Fever, with strange Evacuations of Choler; he had then the Ascendent directed to the Body of *Mars*.

Aged

Aged 61, 1644. he ſollicited for the Royal Allowance, for the Longitude found: He quarrelled with *Bullialdus* and ſome others: He had now the Midheaven directed to the Body of *Saturn*, *Mars* to the Oppoſition of the *Sun*, and *Saturn* to the Quartile of the *Moon*.

Aged 62, 1645. *April* 8th, he had an ample Penſion, and a noble Reward out of the Treaſury; *Mars* then was directed to the Oppoſition of the *Sun*, and *Jupiter* and the *Part of Fortune* to the Trine of the *Moon*, without Latitude.

Aged 73 and 8 Months, on *November* 6th 1656. he dyed of a Fever; and no Cauſe appears for it in his Nativity, as I can find. He gives us more Accidents, which, becauſe I think they are not to the purpoſe, are omitted.

Of all the Arguments and Directions brought to verifie any Scheme, and Accidents that I have ſeen, theſe are indeed the weakeſt and moſt improbable; eſpecially coming from ſo great a Man as *Morinus* was both for Labour and Learning; and therefore I will modeſtly give you my Thoughts on each of them, and leave you to your Opinion and Choice when I have done. There are, as you ſee, Thirteen of them, of which I allow but Two; and that is, the *Sun* to the Body of *Saturn* for his Quartan Ague for one.

As to the Second, I ſuppoſe a few Words will ſerve, becauſe there are very few will believe a man ſhould be wounded very dangerouſly on the Aſcendent to the Quartile of *Venus*, as he ſays he was: And yet nothing on the Aſcendent to the Square of *Mercury*; and after that to the Square of the *Sun*. If he had ſaid, He had been given to Drinking, Whoring and Lewdneſs, I might have believed it.

But as to the Third, I think he hath outdone himſelf there, to tell us, he was ſeized with a dangerous Diſeaſe, when the *Sun* was Eclipſed, and to direct the Aſcendent to the Place of the Eclipſe, and *Jupiter* and the *Moon* to the Aſcendent to give this dangerous Diſeaſe As to the firſt, it is impoſſible it ſhould give a Diſeaſe before it was in being it ſelf; for you cannot believe the Body was brought into a diſeaſy Habit in an Hours time, as you muſt if you think that the Cauſe And for the Second, there is no ſuch thing as directing thoſe Two Stars to the Aſcendent: Nor is there any ſuch thing in directional Mo-

tion to bring the Aſcendent up to *Jupiter* and the *Moon*. I know what you have to ſay for your ſelves in this Caſe; which is, That the degree of the Aſcendent comes up to them. Why yes, that I will allow: But that is not the Aſcendent; for when that degree is paſt that Point, it hath no more Power than the Firſt, Second or Third that follow it: Hence, if the Aſcendent gives Power, to the degrees that paſs it, this Gentleman had the *Moon* and *Jupiter* directed to the Aſcendent every Year afterward, as long as he lived, by the ſame Rule. And you may as well ſay, a Gown is a man, becauſe it covers him, as ſay the degree is the Aſcendent. Beſides, by this Rule, we have two Aſcendents; for if this degree is one, you know we have another left, that we direct to, when that is gone up to the Cuſp of the Twelfth Houſe. But enough of this Whim, fit rather to be laughed than argued out of Practice.

The Fourth will require but little to be ſaid to it; for he makes the Midheaven to the Semiſextile of *Saturn* give his Doctoral Dignity, with *Saturn ad Partem Fortunæ*. As to the Semiſextile of *Saturn*, I think all men of Art will count it next to nothing; and for *Saturn* to the *Part of Fortune*, if it ſhould be allowed, I do not ſee any Reaſon it ſhould give him Advantage, but rather the contrary. In a word, theſe two are of no Force nor Power.

The Fifth hath little or nothing in it: He ſays, He was received Phyſician in Ordinary to the Biſhop of *Bulloigne*; who compelled him, againſt his Will, to the Study of Aſtrology: He had now (as he ſays) the *Sun* to the Aſcendent. This is anſwered as the Third; for it is no Direction, nor is there any ſuch Motion in Nature, as you heard above. But ſuppoſe we ſhould allow it, it is the Promittor that gives the Advantage: If ſo, what Reaſon is there for the Aſcendent to give Preferment (for ſo it was at that time to him) and alſo of Study with the aſſiſtance of ſo great a man as that Biſhop?

The Sixth ſeems to have ſome probability in it at a diſtance; but upon a nearer approach, you will find that empty, like the reſt: For there is no ſuch Direction in Nature as the Aſcendent to the Square of a Planet in the Zodiack. For at the time, he ſays, that Direction is compleat, *Saturn* is but 63 degrees diſtant from the Aſcendent, and he ought to be 90; ſo that he wants 27 degrees of a compleat Square: So that you have here a

Square

Square within a Square, a little Quartile and a great one. In a word, it was not the Aſcendent to the Square, but by true Motion to the Sextile of *Saturn*; at that time Ark 33 degrees.

The Seventh is of the ſame piece with the laſt; for now, he ſays, he had a violent and malignant Diſeaſe on the Aſcendent to the Quartile of *Saturn* with Latitude. This overthrows their old Doctrine of the Quartile always falling in the Ecliptick; and therefore no Latitude: And what himſelf takes notice of likewiſe in his Projection of the Rays, that the Quartile always falls there. And, to be brief, the Aſcendent it ſelf is never directed to any Ray with Latitude in that Point, but the Body and Oppoſition of any Star. The other Rays are made to the Aſcendent from other parts of Heaven always with Latitude, if the Star hath any. Thus much for the Latitude; as to the Aſpect, I ſpoke to it before, to which I refer you.

The Eighth may be admitted well enough, becauſe the *Sun* is directed to the Sextile of *Mars*, as he ſays, and ſuch a Direction may give ſuch a Promotion too.

The Ninth ſeems likely to be true; for the Midheaven to the Body of *Mercury* may give him ſuch a Preferment as he then had, which was Regius Profeſſor of the Mathematicks. But it is ſtrange that *Mercury* ſhould give ſuch a thing as this, and yet the Midheaven to the Body of *Venus*, who is in the beginning of *Piſces*, and in Trine of *Mars*, ſhould give nothing; for he takes no notice of any effect of it; which I am ſure he would have done, if any thing had ſuited to it on this Correction, and I am ſure it is more likely to advance him than the Body of *Mercury* by far.

The Tenth is the only Direction (I am certain) that he depends on for the Correction of his Nativity; and that is, *The Midheaven to the Body of the* Sun; for at that time, he ſays, He had an Univerſal Fame, almoſt throughout *Europe*: And it is from *that very Direction* that, I am certain, his Nativity is falſe; for had this been the true time of his Birth, he had, without all doubt, dyed under the Influence of that Direction. For in this Figure of his, the Aſcendent is certainly giver of Life, and at that very time came to the Square of the *Sun*, Quartile of the *Moon*, Quartile of *Jupiter*, Quartile of *Saturn*, and Body of

Mars, and no Relief from any Rays to preſerve Life: And this Doctrine is built upon a Principle that ſeldom or never fails, if the Rule is but obſerved careſully. Now I am certain that *Morinus* did not underſtand Aſtrology to any perfection, nor *Ptolomy*, who he doth endeavour and pretend ſo often to correct in divers Places of his *Aſtrologia Gallica*: I am alſo certain that he had no fixt Principle to guide him, or build upon; only an Univerſal conceited Knowledge of it, adapted to his own Fancy.

The Eleventh is to be allowed in his Doctrine and Correction, to be a rational Direction: But I am certain, by the ſame Rule, the Aſcendent to the Square of the *Sun* did not kill, That this is alſo falſe; and if that Scheme had been true which he gives, this Direction had never perfectly come up, only ſo near as to ſpecificate the Diſeaſe he ſhould dye by.

The Twelfth is certainly the moſt irrational thing that ever was aſſerted by an Artiſt, where the Aſcendent was Giver of Life: To tell us, That he ſued for the Royal Reward, for his finding the Longitude: That he quarrelled with *Bullialdus*; and with a poor man, a Neighbour of his: And for this, he tells us, he had the Midheaven to the Body of *Saturn*. Can any man of Reaſon believe it? Ask my old Friend what he had on his Midheaven to the Body of *Saturn* in a Figure that the Aſcendent is Hileg, and he will tell you, a Jail with a Gallows at the end of it. In a Word, this is no ways to be allowed, it is too groſs to be digeſted by any man of Skill or Reaſon.

The Thirteenth is of the ſame piece with the former; for here he tells us, he had a noble Penſion, and a Gift from the King: And for this he had *Mars* to the Oppoſition of the *Sun* and *Jupiter*, and the *Part of Fortune* to the Trine of the *Moon* without Latitude. I will leave the firſt to any man's Conſideration: Nay! to a Novice in Aſtrology, Whether *Mars* to the Oppoſition of the *Sun* and *Jupiter* can give any Good, or not. And for the *Part of Fortune* to the Trine of the *Moon*, it ſounds well, but if examined, there is as little in that as in the reſt; for the *Part of Fortune* cannot be directed in the Zodiack, as they imagine, becauſe it is ſubject to greater or leſſer Diurnal and Nocturnal Arks, according to the *Moon*'s Declination and Latitude, upon whom the *Part of Fortune* depends; and for that reaſon is

ſeldom

ſeldom or never in the Ecliptick. But beſides, the *Part of Fortune* is not in 10 degrees of *Taurus*, as he ſays, but in the end of *Aries*; for if you will conſider, the *Moon* (by her Latitude) under that Pole, is not 5 degrees paſt the Body of the *Sun*; if ſo, how can the *Part of Fortune* be 13 degrees from the Aſcendent, and the *Moon* and that near the Equator? To be plain with you, I do ſay, The *Part of Fortune* is in the beginning of *Taurus*. But if what he ſays ſhould be allowed, why did not the *Part of Fortune* to the Trines of *Venus*, the *Sun* and *Jupiter*, give ſomething conſiderable, as well as this Trine of the *Moon?* I am ſure, they have more Power to do it than the *Moon* hath.

I have added a Fourteenth; but that is the time of his Death, and therefore you may be ſure it is not his: And the main Query will be, What Direction he dyed on? For it is reaſonable to expect ſomething for that, as well as for every thing elſe beforementioned; and to ſatisfy my Reader there is nothing can be pretended to in that caſe, take this following account of all the Aphætical places by Direction at that time, but eſpecially of the Aſcendent, who is Hileg, and only to be taken notice of in that Caſe: And therefore, if you pleaſe to direct it, you will find it is advanced to the 20th degree of *Cancer*, a place imbuted with no Malefick Beams, but paſt all that hath power to kill: Nay! ſo much as the Lords of the Fourth and Eighth too. The Midheaven is come to 26 degrees in *Piſces*, and paſt all both good and bad. The *Sun* is, by Direction in 20 degrees of *Gemini*, and paſt both the Squares of the *Moon* and *Saturn*, and under no ill Beams. The *Moon* is got to 23 degrees of *Gemini*, and out of the reach of all Malignant Rays that are worth obſerving. The *Part of Fortune* is got alſo into 24 degrees of *Cancer*, and perfectly free likewiſe; as are all the reſt: And yet this poor Gentleman had the hard Fortune to fall, and this without a Cauſe. And therefore, if this ſhould happen to be true in this Nativity, it may prove ſo in 20; nay, in 100 more: And if ſo, farewel Aſtrology, pray deliver it over to *Heminga* and *Alex de Angelis* to laugh at.

Laſtly, It may (perhaps) be expected, ſeeing I have (I think) proved this Nativity falſe, to give one that may ſeem true in my own Judgment; which, I believe, would be no hard thing to have

have done, had he been so fair to us, as to have given the estimate time of his Birth. But thus far you shall know my Opinion concerning the Correction of it. It is most certain that either the Ascendent or *Sun* must be Hileg in this Scheme; and which soever of them is so, I believe the *Sun* will also prove the *Abscissor Vitæ*. If you will make the Ascendent Giver of Life, then there will be 26 degrees of *Pisces* Ascending: But if you make the *Sun* Aphæta, there will be between 15 and 25 degrees of *Taurus* Ascending. And this Dispute might be soon ended, had we but the given time to guide us; but I confess I should rather rely on *Pisces* Ascending, considering what he writes of himself, *page* 398. which is like Six Planets in the Twelfth House: And so I leave this great Man's Nativity to your further Consideration.

The next Nativity I find published by *Morine* is that of *Gustavus Adolphus*, King of *Swedeland*, *page* 400. who was slain in the Battle of *Lutzen*, *November* 6th 1632. fighting against *Walstein* the *Imperial* General. And this, he says, was caused by the Midheaven directed to the Quartile of *Saturn* in the Zodiack; and Body of *Mars*. Yet in the Figure he gives us, the *Sun* is in the Ascendent, and most certainly Hileg; but by a Figure of my Division of the Heavens, the *Sun* is 18 Ecliptical degrees above the Cusp of the Second House, and very near in the middle of the Ascendent, and admits of no dispute. The Figure follows, set to his time, but to my Division of the Heavens. The Planets Places are Calculated by the *Rudolphine Tables*, as *Morinus* says.

195 22

Lat. Planet.			
♄	1	20	S.
♃	1	1	M.
♂	0	13	S.
♀	1	46	M.
☿	2	1	M.
☽	3	34	M.

The only thing I contend with him here for, is, Why he ſhould believe any man would credit his Aſſertion in this, when in his own he lets the Midheaven paſs the Body of *Saturn* and the *Moon*, and gives him nothing but a Quarrel: And in *Francis de Bon*, he lets him paſs the Midheaven to the Oppoſition of *Saturn* without any Injury to his Life, and live ſeveral years after it; and yet this brave fighting Prince muſt fall by it: Nay! and what's worſe, againſt all Rule too, for neither Midheaven nor Aſcendent had any thing to do with Directions of Death, becauſe the *Sun* is ſolely Giver of Life, and claims the other as his own Propriety. Nor did the Midheaven to the Square of *Saturn* kill his Friend *D. Ludovi. Fronſon. pag.* 614. So ſtrange it ſeems to me, That this Learned man ſhould overlook Truth, and not allow his Directions a Parity in their Effects and Operations in one as well as the other, without Rules of Exception; which in

in all ſuch general Caſes ought to be given, if any be. I wonder they did not depend on the Midheaven to the Body of *Mars* for Death; becauſe that is a Direction not to be oppoſed in point of Motion, there being indeed ſuch a Direction: But to tell us of the Midheaven to the Square of *Saturn*, when in truth there is no ſuch Direction in Motion nor Nature at that time (for the Midheaven to the Square of *Saturn* did not come up till after 60 Years of Age) is ſuch an Impoſition on our Unſtanding, that all intelligible men will hiſs at it. And how this great man ſhould ſuffer his Reaſon to be catcht by Opinion and Credulity, I do indeed wonder; eſpecially in a thing ſo plain as this is, contrary to his Darling the Mathematicks; for by Mathematical meaſure it is not a Square or Quadrate; contrary to Rule and the beſt Authority. And to be plain the *Sun* is Hileg, and none elſe can be directed for Death; nor can there be any more than one Hileg in any one Nativity, contrary to Experience: Nay! in a Word, it is contrary to all but fond Opinion. And now, pray give me leave to make this bold offer in general; I do *Challenge any man* to ſhew me where the Aſcendent or Midheaven by Direction has been the Cauſe of Death, when either *Sun* or *Moon* were givers of Life: And I am ſure no man will undertake that Work but he that hath no Principles to build on in his Study of this Science; and ſuch a one was this Learned Author, whoſe Labours are now the Subject of this preſent Diſcourſe; and I am certain, as long as I contend with ſuch Antagoniſts, I am ſafe enough.

But methinks, I ſee ſome, and hear others diſſatisfied with what I have already ſaid on this Nativity, and think it is nothing elſe but Talk and Flouriſh, and that I am not able to make good what I have ſaid by plain proof, That he dyed by the Force and Power of other Directions to the Giver of Life, as I have before intimated. Pray have but a little patience, and you ſhall be entertained with that too.

What the eſtimate-time of this Prince's Birth was, I know not (that is indeed the Fault of all our Authors, for they think we ought to rely on their Skill in Correcting, and for that Reaſon give no eſtimate time) but believe it to be ſomething nearer Sun-riſe than the Time *Morinus* takes for truth; however, becauſe I will pull no Controverſies about my ears, I will work all my

my Directions according to this Poſition of 6 degrees of *Sagitary* aſcending, and the Pole of the *Sun* in this Figure, and they are theſe that follow; *i. e.* the *Sun* to the Parallel of *Saturn*, to the Oppoſition of *Saturn* and Square of *Mars*, thus,

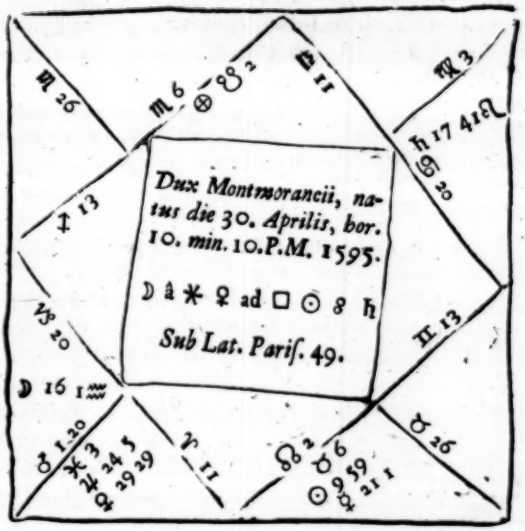
☉ *ad Parall.* ♂ *in Zod.*	32	55	29	6	1624.
☉ *ad Parall.* ♀ *in Zod.*	35	3	31	8	1626.
☉ *ad Corp.* ♀ *ſine Lat.*	38	51	35	5	1629.
☉ *ad Parall.* ♄ *in Zod.*	41	50	38	5	1633.
☉ *ad Oppoſ.* ♄ *ſine Lat.*	43	52	40	5	1635.
☉ *ad Quad.* ♂ *in Zod.*	44	19	40	10	1635.
☉ *ad Oppoſ.* ♄ *cum Lat.*	46	7	42	8	1637.

Here you ſee, I bring Four Directions for his Death; the Parallel of *Saturn*, that toucheth firſt; the Oppoſition of *Saturn*, S. L. the Square of *Mars* in the Zodiack, and the Oppoſition of *Saturn* C. L. *Object.* But this is falſe that you endeavour to prove true; for your Direction that you call the Parallel of *Saturn*, and comes up firſt, gives 38 Years and 5 Months, which is 6 Months after he dyed; for he was killed when he was 37 Years 10 Months and 19 Days old; and I hope you will not make your Stars kill him after he is dead, as we do. *Anſwer.* No, no, ſoft and fair, my Friend, I will clear this Doubt to you preſently. I told you before, That the Scheme is not the eſtimate Time, but of *Morinus*'s Correction; and I am certain it is falſe, and that it was altered to make the Square of *Saturn* kill him, and the Time was undoubtedly a little later. I likewiſe told you, That all theſe Directions, that I have wrought, are by the Oblique Aſcentions, under the Pole of the *Sun* in this Figure of his. Now, if you will permit me to alter the Pole of the *Sun* but one degree, or not ſo much, which will not alter the Aſcendent 2 degrees, and inſtead of 6 make 8 of *Sagitarius*, there, and all will agree very well, and the Ark of the *Sun* to the Parallel of *Saturn* will be about 41 degrees and 12 minutes, which gives in time 37 Years and 10 Months, *Anno* 1632. And by altering that Pole, all the reſt of the Directions will proportionally vary as much as this doth. This is my Judgment of the Cauſe of Death, and I am ſure a great deal more rational to give it and its Violence, than thoſe before alledged. But if any

of you think they are not, pray produce me better Authority than I have for it in *Quadripart. lib.* 4. *cap.* 10. where he begins that Paragraph thus, *Erunt autem Mortes Violentæ, & Insignes*, &c. Perhaps I may meet with a ſecond Objection; and that is, Why the *Sun* to the Zodiacal Parallel of *Mars* did not kill, as well as that of *Saturn?* In anſwer to this I ſhall refer you to my *Opus Reformat. pag.* 161, and 163. and the better to aſſiſt you in your Search, I have wrought that Direction, and thoſe that attend it, that are of concernment in the thing you propound.

The next Nativity I find brought by him, as an Example, is that of the Duke of *Montmorancy*; and that is brought to prove the ſame Foolery that this laſt was. *i. e.* That the Midheaven to the Square of *Saturn* took off his Head, *October* the 30th 1632. he being then 37 Years and 6 Months old. He lets him paſs the Midheaven to the Oppoſition of the *Sun*, and Square of the *Moon*, Lady of the Eighth, and kills him on the ſingle Square of *Saturn*, which is indeed no Square; and for the better deciding this Point, I wiſh he had given us the eſtimate time of his Birth. The Figure follows; the Planets Places from the *Rudolphine Tables*.

189 45



Lati. Planet.

♄ 1 25 *Sep.*
♃ 1 6 *Mer.*
♂ 1 38 *Mer.*
♀ 0 15 *Mer.*
☿ 1 31 *Sep.*
☽ 5 14 *Mer.*

Here you see, the Birth is Nocturnal, and all the Planets under the Earth, except *Saturn* in the Eighth House; so that the Ascendent or *Part of Fortune* must be Hileg. If the Ascendent be Giver of Life, there can be no Pretence to any Direction to that Point, nor is it vitiated by any Malignant Beams at that Time, as I can discover; nor doth he take any notice of the *Part of Fortune*. *Argol*, I confess (in *de Diebus Criti. pa.* 239.) tells us, the *Part of Fortune* is *Aphæta*, and that it was directed to the Antiscion of *Mars* for his Death; but withal, he brings in likewise the Midheaven to the Square of *Saturn*. I must needs say, *Morinus* is the fairer man of the two, for he depends solely on the Midheaven to kill; but *Argol* hath two Strings to his Bow, the *Part of Fortune* and Midheaven both: And yet, when all is done, I do not believe that he ever understood how to direct the *Part of Fortune* to the Antiscion of *Mars*; nor could it be done in that Nativity that he hath given us.

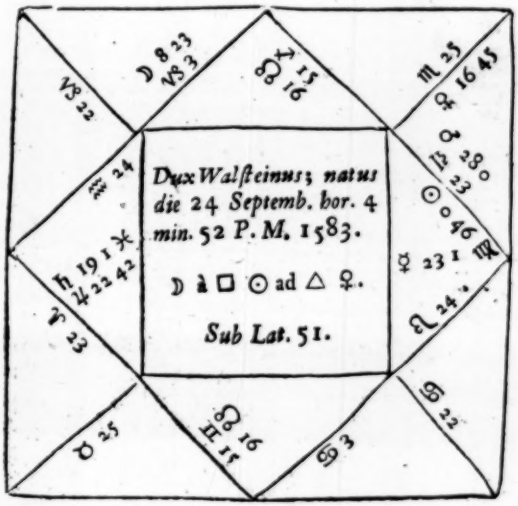
I ſhall have little or no occaſion to ſay any thing in particular to the Direction it ſelf, that he ſays killed, or to the Improbability of it as to the Rule, I having done that largely in the laſt Example; which is a parallel Caſe to this: And both indeed built upon one bottom; and by him both imbelliſh'd with the ſame Arguments to create a Belief in the Reader that they are true. And therefore I will proceed to give you my Opinion concerning this Nativity, and its Correction, according to thoſe Principles of Aſtrology that I am Maſter of; for as to the Scheme he hath given us, I am ſure it is falſe, becauſe there is no ground nor reaſon for it in Nature; nor will it hold in other Nativities, no not one in twenty; nor is there any Rule in ſubſtantial Authors to juſtifie it.

I have already told you, That either the Aſcendent or the *Part of Fortune* muſt be giver of Life; and to make his Death correſpond with Rational Rules, we muſt alter *Morinus* his Figure. If the Aſcendent is admitted, then it muſt be directed to the Square of the *Sun*, or to the Body of the *Moon*, and Oppoſition of *Saturn*. If to the firſt, it muſt be about 38 minutes ſooner than the time that he prints; if the latter is allowed, then it muſt be altered to an Hour and three Quarters later; but I ſhall reject both, becauſe I will keep to the Rule, *lib. 3. cap. 13. Quadripart.* For by that Rule the *Part of Fortune* is to be allowed Hileg, without diſpute; and in a Figure of my ſetting it is on the Cuſp of the Eleventh; but in their Scheme it is in the Ninth Houſe. They direct the *Part of Fortune in Zodiaco*, I direct it *in Mundo* only; and in this Caſe the *Part of Fortune* comes to the Square of *Saturn*; the Ark 37 degrees 30 minutes, or near it; and this followed by the Square of *Mars*, within 10 degrees, and no Relief from the Benefics: And this I do from a Figure of 3 degrees of *Sagitary* aſcending, and near 26 degrees of *Virgo* on the Midheaven; and the *Part of Fortune* will be within half a degree of the Eleventh Houſe, toward the Tenth. And this I take to be the moſt rational of the two Corrections I mentioned; and I am ſure more likely to be true than *Morinus*'s is.

The next we meet with is the Nativity of *Albert* Duke of *Fridland Walſtein*, the Emperor's General, that fought againſt *Guſtavus*

vus Adolphus when he was ſlain. This man was murdered by the Command of his Maſter *Ferdinand* the Second, Emperor (*Juſſu Imperatoris trucidatus*, ſays *Morine*) on the 25th of *February* 1634. being then Fifty Years and Five Months old; and for this, *Morinus* ſays, he had the Midheaven directed to the Square of *Mars* Peregrine, and in his Detriment in the Eighth Houſe; and yet both the *Sun* and *Moon* in Aphetical Places, the one in the Seventh, and the other on the Cuſp of the Eleventh. From whence you may obſerve, That *Morinus* takes no notice of the Hileg, but makes his Rule poſitive above all; as appears by theſe Three Examples: That the Midheaven to the Square of either of the Infortunes, in the Eighth, certainly kills either a King or a General, that happens to have ſuch a Poſition. The Figure follows, ſet to his Time, but my Diviſion of the Heavens, and the Planets Places from the *Rudolphine*, as *Morine* ſays.

353 52



Lat. Planit.

♄ 2 26 M.
♃ 1 38 M
♂ 0 1 S.
♀ 2 32 M.
☿ 1 45 S.
☽ 1 57 S.

Whatever

Whatever *Morinus* may think of the matter, I do positively affirm, That the *Sun* in this Figure is certainly, and without all doubt *Giver of Life*; and therefore the Cause of Death must be sought from his directional Motion, and not from the *Tenth House*, the *Moon*, the *Ascendent*, nor the *Part of Fortune*. And to make his Reader the more a Convert to his Rule and Method, and to confirm the Truth of his Scheme, he tells us, This Native was elected supreme General, or Generalissimo, of the Emperor's Army in the Year 1631. And for this Preferment, he says, the *Sun* was at that time directed to the Midheaven; a thing rather fit to be laughed at than believed: Because there is no such Direction; and whosoever doth imagine that the *Sun* or *Moon* can be directed to the Cusps of the Houses (otherwise than Convers) I am certain he doth not understand the nature of Directional motion.

Now to shew you, how luckily a false Rule happened to suit to *Morinus*'s invention, in a Figure that seems very probable to be true, and so confirmed him and his Proselites in their misguided Opinions concerning the *Anareta*, being wholly ignorant not only of the true Method in Direction, but also of those undeniable Rules laid down for our Direction and Guide in that part of this Science; I will make it appear that he did dye by Directions to the Giver of Life, and this by his own Figure, altering it but one minute in Time; that is, 15 minutes in the *O. A.* of the Ascendent, and not only prove his Death, but also give you Directions for his being chosen General, far more likely than that of *Morinus*; and the Oblique Ascention of the Ascendent, that I work by, is 344 degrees 7 minutes, and the Pole of the *Sun* about 45; the distance of the *Sun* from the Seventh House is 16 degrees 12 minutes; the distance of *Mars* from the Seventh House is 28 degrees 16 minutes. Hence you have the *Sun* to the Mundane Parallel of *Mars D. D.* Ark 46 degr. 55 min. which gives in Time 50 Years and 5 Months; and followed by the *Sun* to the Square of *Saturn* in the Zodiack, thus,

M.C. ad ✶	♃	43	32	47	1	1630	
M.C. ad △	☿	43	48	47	4	1631	Made General.
M.C. ad △	☉	46	19	49	10	1633	

☉ *ad*

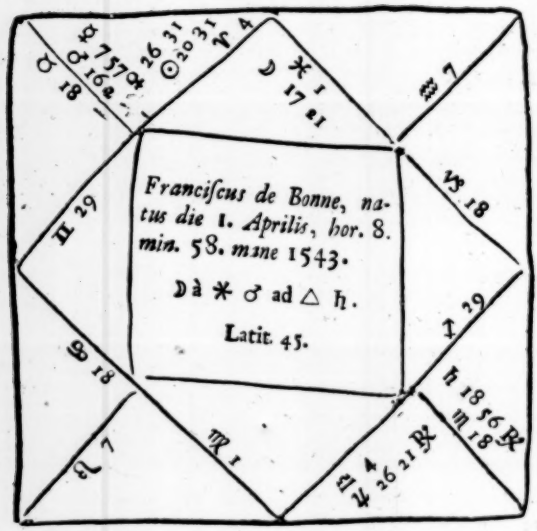
☉ *ad par.* ♂ *d. d.* 46 55	50 5	1634	Murdered.
☽ *ad* □ ♄ *Zodi* 52 29	56 00		
☉ *ad* □ ♃ *Zodi.* 56 31	60 00		

Now what need we fly to impracticable Shams, when Truth is ſo near at hand? And what need is there to imagine a ſingle Direction, that is both Improbable and impoſſible to give what he pretends, when we have no leſs than three that are beyond all doubt, agreeing with his Death, its time, and *Ptolomy's* Rule, which is this, *Et cum Jupiter aſpicit Martem afflictum, erunt neces inſigniores ex judiciis, aut ira Ducum aut Regum; Quadri Lib.* 4. *Cap.* 10 I know the next Queſtion you ask me is, How *Jupiter* beholds *Mars* afflicted, to make this Rule good? Why, truly, you muſt take Pains, and ſearch it out by Labour, for it is plain enough. And beſides, I am now detecting of Errors, not writing a Theory; but you may depend on it, the Rule really takes place in this Nativity, as to his Death, which was Murder.

And give me leave to add one word, to excuſe the Emperor about his Murder, which perhaps may ſtick with ſome Readers. This Native, after he had beat the *Swedes*, and kill'd their King, grew ſo horridly inſolent, he was above all Law and Government, neither the Emperor nor the Princes of the Empire knew how to deal with him: They tell us, He would ſend for any Man, who he deſired, or take them by Violence in the Streets, and bring them to his Houſe, and command his Servants to hang them immediately in his Orchard. And when he had ſerved many ſo, he gloried in it ſo much, that he askt his Friends that came to ſee him, To go into his Garden, and ſee what Fruit his Trees bore. And for this, and ſuch like Crimes, he being too big for the Law, the Emperor commanded him to be kill'd; which was in his Chamber the day before mentioned. And though I have ſhewed you how theſe Directions better agree than that of *Morine's*, yet I do not warrant it to be his true Nativity, but do ſay it ſeems very probable.

The next is the Nativity of *Francis de Bonne*, Duke and Marſhal of *France*; who lived to 83 Years of Age, and dyed *Septemb.* 28. 1626. on the Direction of the *Moon* to her own Square in the Ecliptick. The Figure followeth. This

333 30



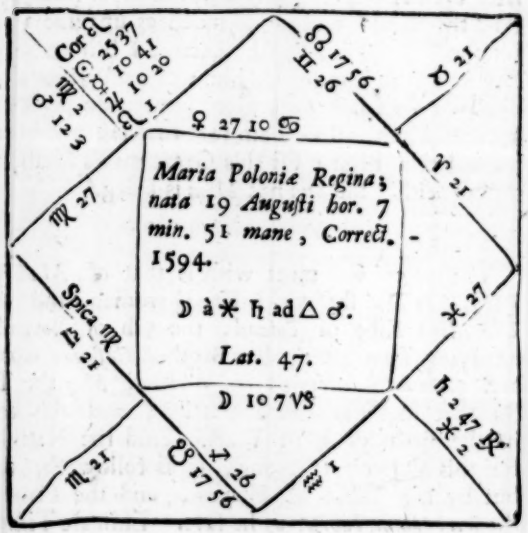
This Learned Gentleman certainly never gave himſelf time to conſider, or elſe he never read *Ptolomy* with any Care or Credit; for this is one of the idleſt Reaſons that ever was given. Firſt he tells us, That which is not true, *i.e.* that the *Moon* is *Aphæta*; which by his good favour ſhe is not, for all her being in the Tenth. And Secondly, he tells us a thing not a greeable to Rule; for he ſays, He dyed on the *Moon* to her own Square: Which cannot poſſibly be, becauſe *Jupiter* beholds the Place of Direction with his Trine; and to aſſert this is directly againſt *Ptolomy*'s Rule, and my own Experience; and beſides, if the *Moon* were Hileg, and directed to her own Square, as in this Example, it could not kill. But to be plain with you, I doubt the Truth of the Figure, as to time, and my reaſon is this; Let which of the two Luminaries you pleaſe be *Aphæta*, I ſee no reaſon why he ſhould not dye on the Directions of either to the Body of *Mars*, and Oppoſition of *Saturn*, and this in a violent part

part of Heaven; but it is next to impoſſible he ſhould eſcape thoſe Directions if the *Moon* were Hileg, becauſe they came up late, even at 60, and this with the *Caput Meduſæ*, a violent Star. And therefore I will not ſo much as imagine a Figure that may hit the Time of his Death, becauſe I believe he was abuſed by having a falſe Time given him; and why may not he as well be deceived by a falſe time given him, as to print a falſe time for his own Birth, which I am ſure that is; and therefore if I were to project a Figure for this Great man's Birth, it muſt be one where neither the *Sun* nor *Moon* is Hileg.

The next we meet with is that of *MARY* Queen of *POLAND*; ſhe was a *French* woman, and was married to *Vladiſlaus* King of *Poland*, the 5th of *November* 1645. and he dying ſoon after, his Brother *Caſimire* was choſen King, and afterward married his Widow, *May* the Thirtieth 1649. So that ſhe was twice married, and this to Two Kings, in the ſpace of Four Years. And the Nativity he gives us for this Queen's true one, is as followeth, ſet to his Time, but by my Table of Houſes, and the Planets places from the *Rudolphine Tables*, as he ſays. Eſtimate Time 3 minutes paſt 8 *manè*.

85 38

Lat.	Planet.	
♄	1	51 *M.*
♃	0	35 *S.*
♂	0	58 *S.*
♀	0	4 *S.*
☿	0	54 *S.*
☽	1	56 *M.*



I have printed this Scheme, becauſe it is a remarkable Nativity, and he hath given the eſtimate time of it alſo, and will really admit of a Trial of Skill; in the management of which I will be very juſt and fair, and do both the Art and this Learned Author Right: And the Accidents he gives are theſe following.

Aged 15 years and 2 months, *Octob.* 12th 1626. ſhe fell into a deſperate Diſeaſe, and was near Death; the Aſcendent then to the Square of the *Moon* with Latitude.

Aged 18 years, *Anno* 1629. ſhe was courted by the Duke of *Orleans*; but the Marriage was prevented by Cardinal *Richelieu*, and the Queen Mother, *Mary de Medicis*; Aſcendent then to the Sextile of *Jupiter*.

Aged 34 years and 2 months, ſhe married *Vladiſlaus* the Fourth King of *Poland*, the Midheaven then to the Body of *Venus*.

Aged

Aged 37 years and 9 months, *May* 30th, 1649. ſhe was then married to *Caſimir*, the next King of *Poland:* She had then *Mercury* and *Jupiter* in Conjunction, directed to the Body of *Mars*, Lord of the Seventh, as he ſays. And theſe Four Accidents are my further Buſineſs to examine.

Morinus hath taken the Square of the *Moon* in *Libra*, with 4 Degrees of North Latitude, and for what reaſon I cannot tell; for the *Moon* hath not full out 2 Degrees South, where ſhe is in *Capricorn*; but let his Reaſon be what it will for ſo doing, he perfectly overthrows their old imaginary Rule, that the *Square always falls in the Zodiack*, by this Example of his. It is plain that every Aſpect oweth its being to the Body it proceeds from; and therefore if you will allow the Aſpect Latitude, you can allow it no more than the Body hath it is produced by: If you do allow it more or leſs than that Body hath, you make the Aſpect Challenge a Latitude proper to it ſelf, which to this day was totally unknown to all Pretenders. But perhaps you will ſay, The thing ſeems very rational, becauſe he allows the Square what Latitude the *Moon* hath in that place, when ſhe comes thither, where it falleth in the Ecliptick. It is true, he doth ſo; but what is that to the true Motion? And how will he demonſtrate that the *Moon* is in exact Square to the Aſcendent, more by taking of 4 Degrees, than if he had taken but 2 Degrees, or none at all in that Direction; for the meaning of the Direction is, That the *Moon* is in exact Square to that Angle, when that Direction is finiſhed, which he nor no man can prove by that method of directing; for the Aſcendent comes to the Square of the *Moon*, when the Fourth Houſe comes to her Body; and I know no other Square, nor he neither, but what is Imaginary: And if ſo, Pray what do the 4 Degrees of Latitude in *Libra* ſignify? But why Four Degrees to be taken, contrary to the Rule of the Square falling in the Ecliptick, and exceeding the *Moons* Latitude where ſhe is two Degrees? Why truly for no other reaſon, but to help out at a dead lift; for he could by no means make the Midheaven to the *Body of Venus* for her *Marriage*, and the *Aſcendent* to the Square of the *Moon*, for her *Sickneſs*, agree; for the Aſcendent to the Square of the *Moon* in the Ecliptick, would have had 17 Degrees, 49 Minutes Ark, and that would not do,

for his Ark was to be but 14 Degrees 56 Minutes; and by taking the Square of the *Moon* with 4 Degrees of Latitude, hit the thing to a hair: And that is the truth of the whole matter; and by this Caſe of Neceſſity came this curious Notion into practice; and, to ſay the truth, I find it no where uſed throughout his whole Treatiſe, but in this particular Caſe: And when it is fully examined, I think really no body can believe it.

As to the Second Accident, which he attributes to the Aſcendent to the Sextile of *Jupiter*; if I ſhould allow him that, I do not think it will do him any Service at all; for the Sextile of *Jupiter* cannot give ſuch a Courtſhip, and ſuch great Enemies to prevent its Effect at the ſame time; there muſt be ſome malicious Beams to raiſe thoſe Adverſaries, as you may ſee hereafter: But, in ſhort, that Direction came up at Six or Seven years of Age.

The Third Accident and Direction no man can deny, could he make the Square of the *Moon* to the Aſcendent fairly agree with it, to give her Sickneſs at 15 years of Age; which, you ſee, he could not do, but was conſtrained to make a Rule on purpoſe, contrary to true Motion, and his own Practice before: And for that Reaſon I have juſtly made theſe Objections to his Operations in this Nativity, which, he ſays, is moſt exactly rectified.

The Fourth Accident, which was her Second Marriage, at the Age of 37 years and 9 months, he ſays, was cauſed by the Direction of *Jupiter* and *Mercury*, in Conjunction to the Body of *Mars*; which certainly can never be allowed nor believed by any man but him that can believe any thing. And the better to enforce and fortifie his Doctrine, he tells us, That *Jupiter*, Lord of the Seventh, with *Mercury* Lord of the Aſcendent, are directed to *Mars*, Lord of the Seventh; ſo that he hath two Lords of the Seventh to effect the buſineſs: And had the Direction been in the Seventh, by this Rule and Opinion of his it would certainly have been more forcible. But ſuppoſe this were all true, Why ſhould *Jupiter*, &c. being directed to *Mars*, be more likely to give Marriage at 38 than the *Sun* to the Body of *Mars* at about 22 years of Age, even in the Heat and Fury of Youth, at which Age Women are generally more bent to Marriage than at 38;

and

and yet at both Ages, under proper Directions, we find ſuch Examples frequent enough? Nay! he tells us, That his Friend Monſieur *Goulas*, from this only Direction, predicted this Queen a Second Marriage, while her Firſt Husband was living. If he did, it was a bold Venture, attended with a good Fate more than the Direction he gives; nor indeed is there any thing in it worthy of our imitation or credit, though it did his buſineſs as well as if it had been true, for it got him the Queen's good Opinion and Favour. But it would have been no ſmall Service to us, had either of them told us by what Rule the Firſt Husband ſhould dye ſo ſoon; which would be of more uſe than this new Project: For *Jupiter*, Lord of the Seventh, is ſtrong, and ſo is *Mars*, and both Lords of the Seventh, as he ſays. And ſo I come to correct the Figure, and give my Reaſons and Directions for theſe Four Accidents.

The eſtimate time is 3 minutes after 8 *manè*; and the Figure, by my Correction, is 58 minutes after 7, and is but 5 minutes differing from the time given; the Right Aſcention of the Midheaven is 87 degrees 24 minutes; and the Directions are theſe following.

	d. mi	*y. m.*	
Aſcend. ad □ ☽	13 46	15 00	1626 Dangerouſly ſick.
☉ *ad Par.* ♂ *Zod.*	16 28	18 00	1629 Courted to Marry.
☽ *ad* ☌ ♀ *S. L.*	17 30	19 02	1630
☽ *ad* ☌ ♀ *C. L.*	18 57	20 08	1632
☉ *ad Corp.* ♂	19 19	21 01	1632
☽ *ad Pa.* ♀ *mo. rap.*	30 29	33 10	1645 Married firſt.
☽ *ad Par.* ♀ *mo. rap.*	30 30	33 10	1645
☉ *ad* ♂ ♀ *mo. conv.*	31 14	34 07	1646
M. C. ad ♂ ♀	31 51	35 03	1646
☽ *ad Par.* ♀ *in Zod.*	34 49	38 04	1649 Married again.
☉ *ad* ✶ ♀ *in Zod.*	36 42	40 02	1651
☽ *ad Par.* ☉ *mo. rap.*	38 46	42 03	1653

If I underſtand the buſineſs, theſe Directions are far more agreeable, and more natural too, than thoſe given by *Morinus*; and beſides, I am nearer to the eſtimate time than he is, which ſeems to be given very exact, even to 3 minutes; as you may ſee.

The

The Aſcendent to the Square of the *Moon*, for her Sickneſs, is no ways ſtrained, but a true and a fair Direction; and yet *Morinus* himſelf never knew what made it ſo violent, as to be like to kill her; for in his own Nativity it gave nothing at all; nor doth he take notice of it. Nor did he ever know what ſaved her Life under thoſe two Directions of the *Moon* and *Saturn*; for in that of *Zaga-Chriſti* he makes the ſingle Square of the *Moon* kill him, and yet here it gave a diſeaſe, and did not kill: And in my opinion it would have been worth your knowing, had he been ſo free as to have told us the reaſon of theſe things; for every Aſtrologer, that is Maſter of his Profeſſion, doth or ought to know this Myſtery.

The *Sun ad paral. Mars in Zodiaco*, and at the heels of it; the *Moon* to the Oppoſition of *Venus* looks like a Courtſhip, but to her injury and diſcontent, as we may ſuppoſe; becauſe two ſuch great People as the Queen-Mother and the Cardinal, undertook to break the buſineſs, and prevent the Marriage. Pray conſider whether theſe are not much more likely than the Aſcendent to the Sextile of *Jupiter*.

The *Moon* to the Parallels of *Jupiter* and *Mercury*, and the *Sun* to the Body of *Venus*, *motu converſ.* are Directions probable to give Marriage, as well as that Direction of the Body of *Venus* to the Midheaven; and though that doth not touch in this of mine, yet it is juſt at the door, and doth certainly influence the matter.

But the Cauſe of her Second Marriage is the great and only thing in diſpute, as you have heard; for which, I ſay, ſhe had the *Moon* to the Zodiacal Parallel of *Venus*, and at the ſame time under the Influence of the Midheaven to the Body of *Venus*, that began its effects in 1647. But perhaps you will ſay, That the Direction of the *Moon* to the Parallel of *Venus*, in the Zodiack, comes up at 38 years and 4 months, and ſhe was married at 37 years and 9 months; and therefore this is not to the purpoſe. To this I anſwer, I have followed *Origanus* for the Latitude of the *Moon*, as having no other for that year; and, you know, he is none of the exacteſt in thoſe Calculations. Therefore if the *Moon*'s Latitude be allowed to be 12 minutes too much, (and I am certain it is greater than it ought to be) the Direction will touch exactly at the time ſhe Married; and the former of the

the Body of *Venus* gave the beginning of that Second Courtſhip. But beſides, thoſe Zodiacal Parallels are generally in Operation before they perfectly touch, and the nearer the Tropicks, the longer: So that it is poſſible one of theſe Directions falling near the Tropicks may be in operation 10 years; nay, I may ſay 20; tho' there are many, I know, that will think it is very improbable, and ſo let them and welcome. Thus I have endeavoured to ſhew you, That this Nativity was to be proved by the ſame Accidents, and yet by other Directions than thoſe given by this Learned Author, and this by keeping cloſer to the eſtimate time than he did. But perhaps you may ſay, You do not underſtand ſome of theſe Directions, and therefore you have nothing but my word for it. Why, really, I think, you may as well take my word for theſe, as take *Morine*'s word for his; for I am certain, there is not a Reader in the world can imagine why the Square of the *Moon* ſhould be taken with 4 degrees of Latitude in the Aſcendent, when her Body hath not two, as you have already heard.

The next Nativity we meet with is that of *Lewis* XIV. King of *France*, whom, he ſays, was born *September* the 5th, at 15 minutes paſt 11 before noon *S. N.* 1638. in the Latitude of 49; but he corrects it to 4 minutes ſooner, which we ſhall immediately conſider, with the reaſons of it.

Morinus ſays, he had a *Fever*, with an *Eryſipelas* in his Face at 5 years and 7 months old; and the *Small Pox* at 9 years and 2 months old, with danger to his Life; and all this from the Square of the *Moon*, well managed.

The firſt of theſe Diſorders, he ſays, was cauſed by the Direction of *Jupiter* to the Square of the *Moon* without Latitude; which by his Pole of Poſition gives an Ark of 4 degrees 55 minutes; and, by *Naibod*'s meaſure, is too ſhort by 35 minutes; but that I will paſs by and excuſe: But if you direct *Jupiter* under the true Pole of Poſition, the Ark will not be full 4 degrees; which I cannot allow, by my meaſure and method in Direction, to hit the time of that Diſeaſe. But why muſt *Jupiter* be a ſignificator in this Caſe? He is Lord of the Fourth and Second, and, in my opinion, that gives him no Power. *Mars* is indeed Lord of the Aſcendent, and had he directed him, there might have been ſome Pretence for it; but *Jupiter* hath none, for he

makes

makes but 10 degrees of *Sagitary* on the Second Houſe, and 5 of them 10 muſt be allowed to the Second; ſo that he can have but 5 in the Aſcendent; and how thoſe 5 can entitle him to be Lord of the Aſcendent, I cannot imagine; and it is that I ſuppoſe he builds upon: He might as well have directed *Saturn* to the Oppoſition of the *Moon*, and with the ſame Authority.

The Second Diſeaſe, which was the Small Pox, he ſays, was from *Jupiter*, directed to the Square of the *Moon*, with Latitude, and the Aſcendent convers to the Square of the *Moon*, with Latitude likewiſe. Theſe are choice Notions, if we can but underſtand and believe them. Firſt, you muſt know, though the *Moon* hath but 2 degrees 36 minutes South at Birth, he makes her Square to have 4 degrees 17 minutes South, or elſe the Trick will not do neither to *Jupiter* nor the Aſcendent; no, nor with it neither, without the help of his new Table, *pag.* 550. The main Queſtion is (as I have obſerved before in the Queen of *Poland*'s Caſe) Why the *Moon*'s Square muſt have 4 degrees 17 minutes, and her Body but 2 degrees 36 minutes at Birth: Perhaps you will ſay, She hath ſuch Latitude when ſhe comes to 6 degrees of *Scorpio*, and therefore it ought to be allowed here. That I utterly deny, and this, Firſt by their own Principles; for they have all taught it for Doctrine hitherto, That the Square always falls in the Ecliptick; as ſuppoſing the Interſections of the Ecliptick and Orbit to be 180 degrees diſtant, and each of them 90 degrees diſtant from the Planet: And they were forced into the Belief of this, becauſe the Latitude at the Oppoſition is always of a different Denomination from that of the Body, and therefore by that Rule this Square of the *Moon* could have no Latitude, as it is ſaid to have by this Learned Author.

Secondly, By *Morine*'s own Principles, who hath blamed *Blanchinus* and *Regiomontanus* for their fictitious and imaginary Circles, and ſet up one of his own more confuſed, as you may ſee, *pag.* 358, 359. and ſo on, if you pleaſe; where you may read the Baſis and whole Project of this Buſineſs, as he hath there ſtated it, with a Diagram annexed. And the ground of all is placed in the apparent Inclinations and Orbits of the Planets; ſo that though the Planet hath no Latitude in the place it is in, yet the Sextile or Square of that Planet ſhall have 1, 2, 3, 4, or 5 degrees of Latitude, according to the utmoſt Inclination of that Planet's

Planet's Orbit at that time; and this Inclination makes way for the Uſe of his Table to correct the Aſpects: And after he hath learnedly diſcourſed *De Motu reali Planetarum*, and anſwered ſeveral Objections, he leaves us juſt as he found us, and full as ignorant of true Directional Motion as we were before; for though I allow, and all men will grant, he talks learnedly of the matter he handles; yet what is that to directional Motion? that is performed *per Motum in Orbitis ſuis*; this *per Motum Raptum*: And I am of opinion that this is the reaſon that ſo few Mathematical heads underſtand Aſtrology, becauſe they have conceived a motion of the Heavens in their way, which puts them out of this: Nay! I had rather teach a Plowman Aſtrology, that is wholly ignorant of it, than any one that hath been educated and taught by the beſt Pretenders in the Town; and I am ſure I ſhall do it with leſs trouble. But to the point again;

Morinus tells us, That the Planet's viſible Latitude is the way of the Planet, and the Circle that the Aſpects are made in; I will allow it. But then I ask him, What that is to any other Planet in Direction? Why truly nothing at all; for every Planet moves in his own Orbit, and therefore is directed in his own way, and meets all Rays there, and no where elſe; but it is the Zodiack that is the Standard of the meaſure of theſe Rays, whether the Inclination be North or South; and for all Directions that have large Latitude, they are indeed moſt properly meaſured by the Mundane Circle, which is really more exact than directing by the Poles of Poſition in that caſe. Beſides, he is forced to make uſe of the ſame Diagram they do, to demonſtrate his Project; only he turns the Whim another way, and, I think, really further from Truth than they are, with much more trouble in the Operation by his way than theirs in dividing the Latitude into Halves and Quarters. And, to omit more Words and Arguments, I will give you this one, That he doth not purſue this Rule he hath laid down in the managing of any Nativities, but where Neceſſity obligeth him; take an Example or two. In the Nativity of *Franciſcus de Bonne*, he tells us, That he dyed on the *Moon* to her own Square; which if ſo, then he breaks his own Rule; for the *Moon* to her own Square with Latitude, is undoubtedly more forcible than without. And he lets him outlive the *Moon* to her own Square *cum Lat.* and kill'd him above a

year and a half after, on the *Moon* to her own Square, *sine Lat.* which is much the weaker Ray. So that you see either he doth not believe his own Rule, or else he dares not trust it. Besides, this Direction of the *Moon* to her own Square ought to be with Latitude, and no otherwise, because she is Significator; it is to her own Rays, and falls in her own way, and she can meet that no othewise but with Latitude, which you see he here evades. But for *Jupiter* to meet her Square with Latitude South, when his own was North, is such a Doctrine as no man of Reason can believe.

A Second Example is in his own Nativity; where, though there are no less than Five Planets in the Twelfth House, and Three of them Violent ones, yet he takes no notice of any Convers Direction that ever hurt him; and yet the Ascendent was giver of Life there, which it was not in that of *Lewis*; which is an odd kind of Doctrine, as if a Convers Direction had not as much Power to hit a Physician, as a Monarch. Hence I cannot believe these Directions, and by consequence his Correction of the Figure, though I confess it is most ingeniously done, and set off with a fine flourish, after the *French* mode, but should rather stick to the estimate time.

I know you will be in expectation what I shall appoint in the room of his Directions, to give these Diseases that he mentions and corrects by. And in that Case I will be very short, and chuse whether you will believe them or not. For the First I do allow the *Moon* Convers to the Opposition of *Saturn*, which touch just before Five Years of Age: And in the Revolution, then at hand, you have *Mars* in *Virgo*, in exact Square to his own Place, and the *Moon* in 19 degrees of *Gemini*, in Square to them both, and in Opposition to *Mars*'s Radical place; which I think may pass for a violent Revolution, had there been no Direction.

For the Second Sickness, at 9 years of Age, I say, the *Sun* Hileg was directed to the *Lions Tail*, and the Zodiacal parallel of *Mercury*; and in that Revolution the *Moon* was in *Sagitary*, in Square to the *Sun*, and in Opposition to *Saturn*, who was stationary in 2 degrees odd minutes of *Gemini*, in Square to the *Sun* just before; and this also may pass, in my Judgment, for a violent Revolution. I do confess the *Sun* had been under that Direction

rection above Six months, and the Parallel of *Mercury* did not yet touch; yet when this violent Revolution began, it ſet them both to work. *Objection.* But your Directions, by your own Confeſſion, the one is paſt, and the other not come up, and is not this like to make fine work? *Anſwer.* Why truly, they are nearer than his, if you pleaſe to lay by the Sham of 4 degrees in the *Moon*'s Square, and then you will have nothing at all for the Small Pox, neither to *Jupiter* nor the Aſcendent; for that of *Jupiter* comes up at 5, and the Aſcendent at 13 years of Age. And for you that do contend for his Doctrine, you muſt allow me this, for he himſelf tells you, page 596. in the Caſe of *Heminga*, That the Effects of the Direction that gave him his Sickneſs in 1566. was retarded a whole Year, for want of a ſuitable Revolution to influence its violence. But I do not ſtand in need of this Sham to juſtifie me. Again, I believe there are but few of you know when Directions touch, without the Aſſiſtance of Revolutions and Tranſits; if you do, I do not; and for the Zodiacal Parallels, they are not like other Directions, but depend on the true declination, and may give an Influence before they touch, and in this caſe the rather, becauſe it is to the *Sun*, and all Zodiacal Directions to the *Sun* are for the moſt part allowed by all skilful men to touch ſooner by 30 minutes than any other whatſoever: And whatever you think of theſe I have given for the Cauſes of thoſe Diſeaſes, I am certain that thoſe aſſerted by him have nothing of Weight nor Truth in them.

I cannot paſs by *Hemminga*'s Nativity without ſome notice and obſervations thereon, to ſhew you our *French* Author's Skill, though I ſhall not trouble you with a Figure, but leave that to your ſetting. *Hemminga* ſays himſelf, That he was born *February* the 7th, at almoſt a quarter paſt 1 in the Morning, *Anno* 1533. *ſub Polo* 53, at *Bellocomi*, a little Town in *Weſt-Frieſland*. And the Planets places, as they are calculated to that Time by *Morine*, from the *Rudolphine Tables*, are as followeth.

♄	4	24	♋	Latitude.	0	29 M.
♃	23	46	♐		0	28 S.
♂	17	4	♍		0	45 M.
☿	15	42	♍		1	21 S.
♀	13	41	♓		2	31 S.
☽	26	31	♋		3	15 M.
☉	28	5	♒			
☊	5	42	♏			

I ſhall be ſhort upon the whole matter, and therefore to the point directly. *Anno* 1542. at the end of *April*, he was invaded with a Diſeaſe that laſted 12 days, proceeding from Crudities: for this, *Morine* ſays, he had the Aſcendent to the Square of the *Sun* in the Zodiack. But I ſay that is no Direction, but it was the *Moon* Convers to the Oppoſition of *Mars*; and indeed it was but a ſlight Diſeaſe, which the Horoſcope to the Square of the *Sun* could not give, for at another Time they will tell you, That very Direction will kill.

Anno 1544. *December* 10th, he was ſeized with a Pleuriſy, attended with a *Delirium*, and dangerous. For this *Morine* ſays, He had *Jupiter*, Lord of the Firſt, to the Oppoſition of *Saturn*, and the *Sun* to the Body of *Mercury*. But I ſay, it was the Aſcendent Hileg to the Seſquiquadrate of the *Moon*.

Anno 1546. *January* 14th, he had a Pleuriſy, which *Morinus* doth not take notice of; at that time he had the *Sun* to the Body of *Mercury*, and he in Square to *Jupiter*.

Anno 1551. in *Auguſt*, he had a Tumor in his Foot, which hindred his walking, and laſted two Years; for this, he ſays, he had *Saturn* to the Body of the *Moon*; and I ſay it was the *Moon* Convers to the Body of *Saturn*.

Anno 1555. in *April*, he was taken with a *Diarrhœa*, which held him a Month, and after that with a *Bulimia* (or an unſatisfied Appetite) which held him two Years. For this, *Morine* ſays, he had *Jupiter* (who he calls Lord of the Firſt) directed to the Body of *Venus*. This I confeſs is a ſtrange Doctrine, That the Body of *Venus* ſhould give ſuch a Diſeaſe; but if it could give it, why *Jupiter* directed when *Mars* is Lord of the Aſcendent? He might as well have directed any of the other Planets

as

as *Jupiter.* But for this Diſeaſe, I ſay he had the *Sun* to the Zodiacal Parallel of *Mercury*, and alſo to the Square of *Jupiter per Arcum Obſcurum.*

Anno 1559. *December* 8th, he was taken with a *Violent Fever, Pleuriſy*, and an *Inflamation of the Liver*, with great Danger to his Life; for theſe *Morinus* ſays, he had *Jupiter* directed to the Body of *Mars.* I am aſhamed to hear ſuch an improbable Reaſon given by ſo great a man as *Morinus*; for if *Jupiter* ſhould be allowed to be Significator (which I cannot permit) why ſhould *Mars* in Conjunction with *Venus* give ſuch dangerous Symptoms as theſe are: It is indeed againſt the nature of either of them, being in Conjunction, to give ſuch Effects, for Planets in Conjunction have different Effects from their own Natures, when they are ſingle and apart. In a word, as this Direction is improbable to give theſe Diſeaſes, ſo I am poſitive it was not the Cauſe of them, but it was the *Moon* directed to the *Lyons Heart*, and the Parallel of the *Sun* in the Zodiack; and beſides, let any one look on that Revolution, and obſerve its Violence and Danger.

Anno 1663. the 2d of *Auguſt*, he married, for which *Morine* gives him the Midheaven to the Square of *Venus*; and by this ſingle Accident and Direction he corrects the Figure; and his reaſon is, becauſe *Venus* is Lady of the Seventh, and ſo is *Mercury* alſo by his Rule, and would have ſerved the turn too, had he been in the Place of *Venus.* Certainly the Midheaven to the Square of *Mars* and *Venus* would give but an odd ſort of a Marriage; and indeed in my Practice I always have obſerved it rather gives Lewdneſs, Debauchery and Whoring, than a regular Marriage; but if it ſhould give Wedlock, it muſt undoubtedly give an ill one, which this was not, for they lived well together, and had many Children. But to be ſhort, it was the Midheaven to the Trine of *Mars* gave this Marriage; you may ſay the Trine of *Venus*, if you pleaſe, for that went juſt before, and wrought upon the inclination and diſpoſition, and this of *Mars* miſhed the Work.

Anno 1566. the 2d of *December*, he was taken with the Loſs of his Senſes and Strength, which at laſt ended in a Quotidian Fever; for this *Morinus* ſays, he had *Mars* Lord of the Aſcendent directed to the *Sun*, *i. e.* the *Sun* Converſe to the Body of

of *Mars* and *Venus*; a likely Story! In the laſt Diſeaſe, *Jupiter* was Lord of the Aſcendent, and now *Mars* is; I perceive his Pitcher hath two Handles, and you may take it by which of them you pleaſe. *Mars* to the *Sun!* he that can believe this, will believe any thing without asking, Why or wherefore; and after all, his Direction of *Mars* to the *Sun* fell ſhort a year and an half, too, as you may ſee by his own words, *Retardavit igitur per totum annum quo non fuit Revolutio congrua, & per dimidium ſequentis congrua.* The truth of all is, he had at that time, and for this Diſeaſe, the *Sun* to the Square of *Saturn per Arcum Obſcurum* in *Aries*, which is natural and probable.

Anno 1572. He was in great Troubles; he ſuffered in his Eſtate, in Body and Mind; and beſides, he was taken Priſoner, and continued ſo from *November* the 10th till *January* the 9th, and theſe things were cauſed (ſays *Morine*) by *Mars* Lord of the Twelfth, to *Mercury* Lord of the Eighth and Tenth by Direction. Thus you may ſee what Service the Lords of the Houſes do in *Morinus*'s method; and his is indeed a very eaſy way of Practice, if it will hold, or any man dares truſt to it in Predictions. He had at this time the *Moon* directed to the Zodiacal Parallel of *Mercury*, and his Oppoſition juſt at the heels of it.

Anno 1577. *May* the 3d, he was in great Danger of being drowned, *vi venti incidit in Aquam*; and this, *Morinus* ſays, was the effect of *Saturn* to the Oppoſition of the *Sun*; and this, I believe, will go down with divers Pretenders to Aſtrology, as a true Natural Cauſe. But, in my Opinion, the *Moon* to the Oppoſition of *Mercury*, and the Aſcendent to the Semiquadrate of the *Sun*, are more probable Directions, and ſuch as I ſhould depend on before that of his before-mentioned. And ſo I come to give you a Table of the Directions, by me alledged, with their Arks and Meaſure of Time correſponding thereunto, as followeth.

☽ *ad* ☌ ♂ *motu con.*	9	1	9	5	1542
Ascend. ad sesquiquad. ☽	10	40	11	3	1544
☉ *ad Corpus* ☿, *cum Lat.*	12	35	13	2	1546
☉ *ad Corpus* ☿, *sine Lat.*	13	53	14	6	
☽ *ad Corpus* ♄, *mo. con.*	17	39	18	7	1551
☉ *ad par.* ☿ *in Zodiaco.*	20	19	21	8	1555
☉ *ad* □ ♃ *in arc. obscur.*	21	47	23	3	
☽ *ad Cor Leonis*	24	32	26	2	1559
☽ *ad par.* ☉ *in Zodi.*	25	58	27	11	
Med. Cœli ad △ ♂	28	27	30	6	1563
☉ *ad* □ ♄ *in arc. obsc.*	30	15	33	00	1566
☉ *ad par.* ☿ *in Zodia.*	36	48	39	6	1572
☽ *ad* ☌ ☿ *sine Lat.*	40	47	44	1	1577
Ascendens ad semiquad. Sol	41	14	44	7	1577

These are the Directions that I judge gave these Accidents and Disorders; they are not forced or sham Directions, but made by real motion: And all that please to take the trouble may work them after me; and therefore take notice, That the Figure I have wrought them from hath 11 degrees of *Virgo* on the Tenth, whose Right Ascention is 162 41. *Hemmingo* himself makes 23 of *Scorpio* ascending: *Morinus* gives 22 of that Sign; but in my Figure I have but 20: And so I leave it to your Consideration and Labour.

I am in my Progress now arrived at the Nativity of *John Armand du Plessis*, or Cardinal *Richelieu*, as *Morinus* says it is. But concerning this Geniture, be the Figure true or false, as to the true time of his Birth, he hath shewed more Ignorance and Unskilfulness in the things he pretends to in this Science, than I have met with in his whole Book before: For here he makes the Ascendent to the Opposition of *Jupiter* kill the Cardinal; and the Reason he brings to enforce the belief of it is, because *Jupiter* is in the Eighth House at Birth. Why truly, he might have told me of the Eighteenth House, and as soon I should have believed it. If *Jupiter* had power to kill him now, Why did not the Square of *Venus* kill him when he was young? for she is Lady of the Eighth House, and hath as good Authority to kill as *Jupiter*, and yet he outlived

lived that. But beſides, *Jupiter* cannot kill by any ſingle Direction of his own, nor never did yet; no! nor never will; and I do fairly invite thoſe that are of that Opinion, to print half a dozen of carefully-obſerv'd Nativities for Examples of ſuch effects as theſe are: That is, where the Rays of *Jupiter* have killed, without any other Aſſiſtance, as in this caſe.

But here is another thing that is as much to the purpoſe, and ought to be as much taken notice of as the former; and that is, the Aſcendent is not giver of Life, but the *Sun*, if this Figure is true, which I very much doubt; for the *Sun* is within 4 degrees of the Eleventh Houſe, and in ſuch a caſe, I am ſure the Directions to the Aſcendent cannot kill, be they never ſo violent, eſpecially where the Hileg is under no malefick Rays by Direction, as in this Nativity. Now to ſhew you, that he depends ſolely on this Direction, and nothing elſe, obſerve theſe Quotations following. Page 612. That in that Year the Direction of the Aſcendent to the Oppoſition of *Jupiter* in the Eighth Houſe was compleated, and *Jupiter* in a Sign where he is unfortunate. Page 614. *Jupiter* alſo, who was unfortunated in the Eighth of the Radix, and was the particular Anareta, to whoſe Oppoſition the Radical Horoſcope was directed in the year 1642. And yet a little after he ſays, That he did predict his death from the Revolution for that Year. Page 686. he ſays, *Cardinalis Richelius, ab acuta Febre ſuperveniente morbo longo quo nondum perfecte curatus erat, tandem moritur die 4 Decemb. 1642. quo Horoſcopus Radicalis dirigebatur ad oppoſit. Jovis in Octavo.* This being allow'd, I do from hence infer, That *Morinus* had no fixt Principles nor Rules, but rambled, as moſt of our Pretenders do now-a-days, from one thing to another; and if any thing could be found that lookt like a mortal direction (though contrary to Rule) 'twas no matter, and if the Readers can but believe, all is well, and the Trick runs currently.

In the next place, let us compare this with ſome of his other Nativities, and ſee how theſe Rays of *Jupiter* are made uſe of there; for like Cauſes always ought to have like Effects, or elſe Rules laid down, to know when they ſhall, and when they ſhall not produce ſuch things. In the Nativity of *Charles Condren*, the Aſcendent to the Square of *Jupiter* is not obſerved to have done any thing of Injury to his Health; and yet he is, by *Morine*'s Rule,

Rule, Lord of the Eighth, as being exalted there: Nay! his Square fell near the Body of the *Sun*, Lord of the Eighth, and yet we ſee he out-liv'd them both.

In Monſieur *Tronſon*'s Nativity, *Jupiter* is in Conjunction with *Venus*, Lady of the Eighth Houſe, in the End of *Leo*; and yet the Aſcendent to both their Squares could not kill him; and yet they fell in *Scorpio*, a violent Sign, and they with a violent Star in *Leo*, that is, the *Lyons Heart*; and beſides, the Direction fell at 50 years of Age.

In the Nativity of Monſieur *de Bonne*, *Jupiter* is in Oppoſition to the *Sun*, and to *Venus* Lady of the Twelfth; and yet the Aſcendent to all their Squares could not, or elſe they would not kill him. Nay! after all this, the Aſcendent to the Square of *Saturn* and *Mars* could not kill him, notwithſtanding *Saturn* was Lord of the Eighth, and *Mars* exalted there; which by *Morine*'s Rule are both Lords of the Eighth Houſe. What think you of this man? Was he not fit to be a Marſhal of *France*, that could bid defiance to all theſe murdering Stars? And yet that peeviſh Churchman, Cardinal *Richelieu*, ſneak'd away upon the Aſcendent to a ſingle Oppoſition of *Jupiter*. But no matter, *Morinus* doth this man's buſineſs afterward, with the *Moon* to her own Square, notwithſtanding it is a Diurnal Nativity, and the *Sun* giver of Life: Can you forbear laughing? Well, but perhaps you will ſay, In all theſe, *Jupiter* is neither Lord of the Eighth, nor in it, and therefore doth not come up to the Point. To that I anſwer, You may imagine what you pleaſe of the matter, but I do aſſure you, *Jupiter* is the ſame when he is out of the Eighth, as when he is in it. And he is no more violent when he is Lord of the Eighth, than when he is Lord of the Tenth. But becauſe I will pleaſe you, I will come to the Point in your own way.

In *Morinus* his own Nativity, *Jupiter* is wholly Lord of the Eighth Houſe, and in Conjunction with the *Sun* in the Twelfth, and yet you do not find that *Morinus* tells us of any Sickneſs or other Injury he had on the Aſcendent to the Squares of them both; which plainly ſhews that he doth not allow the ſame Directions the ſame or Adequate Effects, but rambles from one thing to another, according as it ſerves his turn.

In *Philippus Bandeyra*'s Nativity, *Jupiter* (*modo Morini*) is Lord

of the Eighth, and Diſpoſitor of *Saturn* and *Mars*, and yet he paſſed the Aſcendent to the Square of *Jupiter*, without dying; and after that the Squares of *Saturn* and *Mars* too, for ought we know; I am ſure by the true Rule he ought to do it.

Thus you ſee, by comparing one with the other, he doth not uſe a regular Method, nor doth he build his Doctrine on any fixt Principle: For which reaſon we cannot rely on this *Say ſo* of his, That the Aſcendent to the Oppoſition of *Jupiter* killed this Cardinal. And now, to ſum up all in a word or two; I do tell you, I am certain the Aſcendent to the Oppoſition of *Jupiter* did not kill him; and my Reaſon is, Becauſe the *Sun* is giver of Life in that Figure he gives for his Nativity. But perhaps this Nativity may fall into hands more capable than my ſelf to Correct and Regulate it; and therefore I will give them the time, and Planets places I find in *Morinus*. Cardinal *Richelius* was born at *Paris* on the 9th of *September*, *S. N.* at 34 minutes paſt 9 *manè*, 1585. and the Planets Places from the *Rudolphine Tables*, *R. M. A. C.* 230. 58.

♄ 17 56 ♈	♀ 3 17 ♎	♄ 2 47 *M.*	☿ 0 50 *S.*
♃ 10 42 ♊	☿ 25 39 ♍	♃ 0 6 *M.*	☽ 3 45 *S.*
♂ 1 48 ♏	☽ 19 48 ♓	♂ 0 19 *M.*	
☉ 16 19 ♍	☊ 6 57 ♏	♀ 4 7 *M.*	

Laſtly, if you will have my Opinion in the matter, as to the time of this man's Birth, I really think he was born above an hour before this time, and then he might dye on the Aſcendent to the Squares of the *Sun* and *Moon*: Or elſe an hour later, and then the *Sun* to the mundane Parallel of the *Moon*, and rapt Parallel of *Saturn* might do it. But I dare not venture on a Correction my ſelf, unleſs he had given us the eſtimate time; which I believe was at ſome diſtance from this.

The next Nativity I meet with, is Monſieur *Lewis Tronſon*, a Privy Councellor to the *French* King, who was born (as ſays *Morinus*) *September* the 1ſt, *hor.* 9 *min.* 19 *manè*, 1576. at *Paris*. And that this is the true Nativity of this man, he endeavours to prove by theſe four Accidents and Directions following.

Anno 1617. aged 40 and a few months, he had two great Places given him at Court, that made him Prime Miniſter of State;

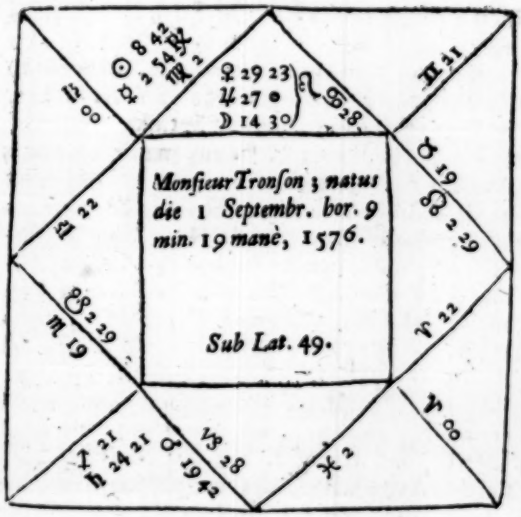
State; for this he had the Midheaven directed to the Body of the *Sun*, and by this, I ſuppoſe the Figure was corrected.

Anno 1618. *February* the 19th, he was married; he had the *Sun* then to the Sextile of the *Moon* by Direction.

Anno 1626. *Auguſt* the 2d, he was degraded, and turn'd out of all his Places at Court, and was not any more reſtored; he had then the *Sun* to the Square of *Mars* by Direction.

Anno 1642. *December* the 8th, this great man dyed of a Quartan Ague and Fever. *Morinus* ſays, It began the year before, and was then a Double Tertian, which degenerated afterward into a Quartan. The Figure followeth from whence theſe Directions are wrought, ſet to my Diviſion of the Heavens.

1244



Lat. Planit.	
♄	0 56 S.
♃	0 52 S.
♂	5 7 M.
♀	1 16 S.
☿	3 1 M.
☽	4 59 S.

Planets Places from the *Rudolphine Tables.*

As to that Direction for his Preferment, no man can deny it, had he made all things elſe agree with that Correction; but to ſay, the Midheaven to the Body of the *Sun* gave his Pre-

ferment, and the Aſcendent to the Square of the *Sun* kill'd him, is ſuch a rugged ſort of a Doctrine, not like the Polite *Morinus* in his other Learning, and therefore I cannot allow the former to be the cauſe of his Grandeur, becauſe the latter I am ſure is falſe; and by my Correction, he was preferred on the *Moon* to the Trine of *Mars* in *Zodiaco*.

His Marriage need make no Controverſy; for it was about a year after his Preferment, and therefore the ſame Directions may ſerve. But if you will have a Direction for it, take the Midheaven to the Body of the *Sun*.

Morinus and I do both agree on the cauſe of his being turn'd out of his Places, and the Court favour, for it was moſt certainly on the *Sun* to the Square of *Mars* in *Zodiaco*.

But that about his death in 1642. *December* the 8th, I can by no means comply with, when he ſays the Aſcendent to the Square of the *Sun* kill'd him. Firſt, it is not poſſible to do it; for when both the Luminaries are above the Earth in Aphætical places, the Aſcendent cannot kill, though it were directed to 20 Malefick Directions at once: And furthermore, the Aſcendent to the true Square of the *Sun*, came up at about 42 Years of Age. Secondly, It is not like an Artiſt to ſay ſo, but like a Mountebank in Aſtrology; and whenſoever I hear any man render ſuch a reaſon as this is for death, let him be never ſo famous an Artiſt, I am ſure he knows but little of the thing he pretends to, and I can mumble him at my pleaſure: Nay, I will go further with you, There is not a man in *England* that follows *Morine*'s Method, that dares venture his Name in Publick to a Prediction of this kind; and I dare venture a Wager *Morinus* was not poſitive that this Direction kill'd him, or would do it, till he was in his Grave. I ſay, it is not like an Artiſt, for every man that underſtands his Profeſſion, will build his skill on ſuch Principles that are agreeable one to another, and will ſeldom fail if but carefully obſerved and managed. In this Nativity, both the Luminaries are in Aphætical places; but the *Sun* claims the power of Hileg as his due, and yet this Learned man tells us he died on the Aſcendent to the Square of the *Sun*, which notion tells us that he did not build upon a fixt Principle: For in *Hemmenga*'s, *Franciſcus de Bonne*'s, and his *own Nativity*, that Direction did not kill, nor doth he take any notice of it to do any harm; then,

then, pray, What muſt the conſiderate Reader think of it in this Caſe? Why truly he muſt think it is a point ſtrain'd, not to ſay any worſe of it. Now to ſum up all, I do ſay he died on the *Sun* to the *Mundane* parallel of the *Moon*, and ſhe radically imbuted by the Rays of *Mars*, by being in a *Mundane* parallel with him, the *Moon* to the Square of *Saturn* in *Mundo*, the *Moon* to the Square of *Mars* in *Zodiaco*, and the *Sun* to the Square of *Mars* in *Mundo*; and then the Calculation ſtands thus:

	d	*m*	*y*	*mon*	
Luna ad △ ♂ *in Zodiaco*	36	14	40	6	1617
M. C. ad Corpus ☉	38	00	42	2	1618
Luna ad parall. ♃ *Mundo d. d.*	42	2	46	4	1623
Sol ad □ ♂ *in Zodiaco*	45	5	49	7	1626
Luna ad □ *proprium*	60	00	65	1	1641
Sol ad parall. ☾ *Mundo d. d.*	60	26	65	5	1641
Luna ad □ ♄ *in Mundo d. d.*	63	00	68	0	
Luna ad □ ♂ *in Zodiaco*	64	51			
☉ *ad* □ ♂ *in Mundo d. d.*	67	34			

At the time of Death, the *Sun*, who is Hileg, is arrived by his Directional Motion to the 4th degree of *Scorpio*, and is there void of all relief that can ſuccour, much leſs ſave life. And the *Moon* at the ſame time directed to her own Square, and this followed immediately by a *Mundane* quare of *Saturn*, as you may ſee by the Table. And theſe Directions I take to be very rational Cauſes for ſuch an Effect as followed; and ſuch Cauſes that I or any man elſe may venture his reputation upon, and come off with Credit; and all this is done by a Figure that doth not differ from *Marinus*, any more than one degree and a few minutes in the Aſcendent, and a little more than two in the Midheaven. His Time is at 19 minutes paſt 9 in the Morning, and mine is at 28 minutes paſt 9 *manè*; ſo that we differ in time but 9 minutes, which may be allowed, and I believe will too, by my rankeſt Antagoniſt; and the right Aſcention of my Midheaven is 122. 20. and that will lead you to all the reſt of the Figure.

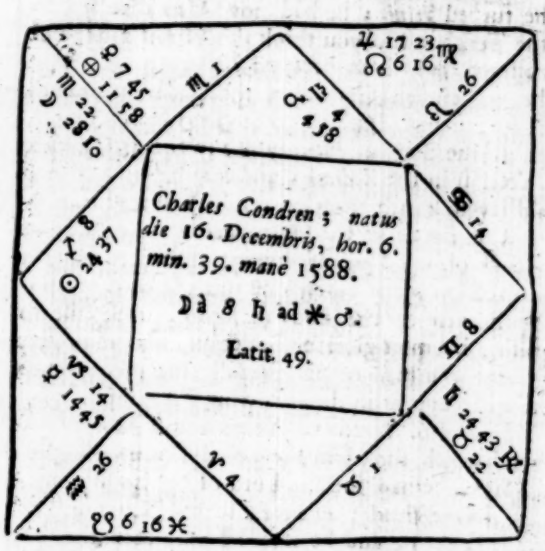
Object. But, perhaps, it may be Objected, That my Direction of the *Sun* to the *Mundane* parallel of the *Moon* falls ſhort almoſt a whole

a whole Year of the time of his death. For the Direction gives but 65 and 5 months, and he lived till he was 66 and 3 months.

Answer. Morinus tells you, That his Disease began the Year before, and was a double *Tertian*, which afterward did change to a *Quartan*, which is naturally seen in that Direction of the *Moon* to *Saturn*: A *Quartan* you know is a Chronick Disease, and so his was, for it held him a year almost; and besides, if you understand the Directions, they kill certain, but not quick, as *Saturn* doth naturally shew in all cases where he is concerned; and after all this is said, the time is so near the truth, that if you will but allow an alteration of almost one minute sooner, it will hit the time exactly. And for all those that are captiously concerned in this point, and have an ill Opinion of it, I desire them to oblige the World with something of their own, better done than this is, and the main thing I desire is to see it.

I am now come to the last of his Nativities, and that is the Figure and Birth of *Charles Condren*, whom *Morine* calls his *Pater Beatus*. He was a *Jesuit*, and General of that Order in *France*: He was born the 16 of *December*, at 39 minutes past 6 of the Clock in the morning 1588. Latitude of 49. the Planets from the *Rudolph* Tables, the Figure followeth:

184. ♂



Lati. Planet.	
♄	2 4 *m.*
♃	1 4 *s.*
♂	1 47 *s.*
♀	3 1 *s.*
☿	1 34 *m.*
☽	5 1 *s.*

Anno 1608. he resolved to lead a Religious Life, at which time *Jupiter* Lord of the Ascendent was directed to the Body of *Mars*; at another time he would have said that should give imprisonment, because *Mars* is Lord of the Twelfth, and the Midheaven to the Sextile of the *Sun*. As to this last Direction, it did not come up till almost 40. and for the first it was more likely to give Debauchery than Piety. But the true Direction I do believe was the prospect he had of some fat Church Preferment.

Anno 1612. he entered into Holy Orders (as they call it); and this Devotion, saith *Morine*, was raised by the *Sun*, directed to the Trine of *Jupiter*; but yet he adds, *absit ut a Deo supernaturalem motionem denegemus.*

Anno 1614. he was made a Priest; besides the continuation of the other Direction, he says *Mercury* was directed to the Antiscion of the part of Fortune. Pray what is that to the purpose?

poſe? On that Direction he might as well have ſet up a Fudling-School, as the Trade he did.

Anno 1616. he turned *Jeſuit*; he had now *Mars* directed to *Venus* Lady of the Tenth. Do you think this is not a hopeful Direction to be offered on ſuch an occaſion?

Anno 1629. he was choſen General of the Order in *France*; he had then the Midheaven directed to the Sextile of *Jupiter*, and the Aſcendent to the Body of *Mercury*. As to the firſt, I look on that as no Direction in the *Zodiack*; and for the laſt I cannot ſee why he ſhould lay ſo much ſtreſs upon it. You ſee he doth not take one word of notice of the Midheaven to the Body of *Venus*, nor the effect of it; I am of opinion, he hath made a miſtake in his Correction, and taken one thing inſtead of another; for the Midheaven to the Body of *Venus*, in Sextile to *Mercury* and *Jupiter*, is a moſt glorious Direction, and muſt give Eminent Preferment to a man of his Trade. But perhaps this Error will more aptly appear in the following Paragraph.

Anno 1641. *January* 6. Aged 52 Years and a Month, he died of a Feaver, which took him the 30 of *December* before; for this *Morinus* ſays, he had the *Sun* Lord of the Eighth in the Aſcendent *ideoq; Aphetæ ſimulq; Anæretæ*, to the Square of the *Moon*, Lady of the Eighth; and he ſays he predicted the day of his death. Firſt, you may obſerve he lays a ſtreſs on the *Sun* Hileg in the Aſcendent; and becauſe there are ſome degrees of *Leo* in the Eighth, he calls him *Aphæta* and *Anæreta*, by which he confounds the name of the one by the power of the other; and to be ſure of a killing-cauſe, he appoints both *Sun* and *Moon* Governors of the Eighth, on which Houſe he mightily depends in all Caſes and Directions of death. But the moſt principal thing to be obſerved here, is, that he lets him outlive the *Sun* to the Square of *Saturn*, and kills him with the Square of the *Moon*; as if *Saturn* had not power ſufficient to do his buſineſs, or elſe out of Complaiſance he would not, which I do not often find him guilty of. If *Morinus* lodgeth this Myſtery of killing in the *Moon*, becauſe ſhe is Lady of the Eighth, he takes away all the Philoſophick Principles at once, and makes the Art wholly Cabaliſtical, and tacitly tells his Pupils they muſt in the firſt place believe the power of the Houſes, without asking why or wherefore; which no ingenious Man can allow.

For

For the Planets do not kill becauſe they are Lords of the Fourth, Sixth, or Eighth Houſes, as he would here inſinuate; but by the Intemperance of their Natures; and you ſee that Mankind generally dye by the Exceſs either of Heat or Cold, and this can by no means proceed from the Houſes, which are but imaginary ſpaces (except the four Angles), but from Bodies; and ſuch Bodies too that conſiſt of that Temperature and Quality that they hurt by, as all men will own, that have either had or obſerved the *Sun*, or Aſcendent to the Bodies of *Saturn* and *Mars*; the one certainly by his own Nature gives hot, and the other cold Diſeaſes.

But if all that *Morinus* pretends to, were allowed; yet that doth not take away *Saturn's* power to kill; and (if this is *Condren's* true Nativity) I can by no means ſee any reaſon why he ſhould think the Square of *Saturn* was not as likely to kill, as that of the *Moon*, and alſo as likely to be believed; and if you do but obſerve *Saturn*, you'll find he is as wicked as poſſibly he can be: For he is in the Sixth, Cadent, out of all Dignities but a Term, Retrograde, among the *Pleiades*, and in oppoſition to the *Moon* in *Scorpio*; and if all theſe added to his own ill Nature will not make him able to kill this High-Prieſt, if the *Sun* is Hileg, then I have no more to ſay to him. But I am certain the *Sun* is not Hileg, and by Conſequence the Figure not true that he hath printed, and my reaſon for it is this: About 40, or a little before, the *Sun* paſſed 4 ſuch Directions, that nothing but a miracle could ſave him, and they were the Zodiacal parallels of the *Moon* and *Saturn*, and the *Mundane* Squares of the *Moon* and *Saturn*; and therefore I reſt ſatisfied that this Nativity is falſe, and leave it to others to believe as they pleaſe, and I think convenient.

Perhaps it may be expected by ſome, that I ſhould give a Correct Scheme according to my Opinion; but that I ſhall decline for Two Reaſons. Firſt, he hath not given the Eſtimate time. And Secondly, I ſhall make ſuch a great alteration in the time from his Figure by doing of it, that it will be of no ſervice when done; becauſe it will be (at beſt) but dubious, and no man can rely on it either for Example or Judgment: And therefore I will leave it as it is; perhaps it may fall into the hands of ſome that are more able to Correct it than I am, which

I heartily wish. But one thing I do observe on this Nativity, &c. That *Morinus* hath given us this Nativity in his Book of Revolutions; and it is not so much to shew the Proof, Coherence, and Truth of the Nativity it self; as the admirable agreement between the Revolutions and the Accidents of this Native in those Years they are set for, of which he hath taken notice of half a dozen; and so I have done with his Nativities, and their Examnation.

Some Observations on the Theory and Practice of Morinus *in* Astrology.

IT is both plain and certain, that *Morinus* had been at his *ne plus ultra*, in point of Directions, to suit to the time and accidents in Nativities, and that put him upon finding out some way that might help him out in those difficult Cases; and to this purpose we find his great Project laid down and demonstrated in his Sixteenth Book, and that is, To direct to the Aspects of the Planets with Latitude; where he hath wittily taken a great deal of pains, and very ingeniously both discoursed and proved what he there aims at; and that is, that the Aspects of the Planets fall in their Circle of Latitude, which cannot be denied because it is a visible truth, proved by the Diurnal Motion: And yet when all that is done, according as he hath managed the matter in practice, it is not worth a farthing; for though the thing he contends for is true in it self, yet he makes a wrong use of it; and the way he useth it, is no more to the purpose than the former which he Condemns, and full as wide from truth as that is; the reason of this will appear, if you will consider carefully, and examine the thing.

That though the Aspects are made in that Circle they move in, yet that doth concern the other Planets, being directed nothing at all; for every Star that is directed to a Promittor, whether Body or Aspect, meets them in his or her own way; so the Sun meets all Bodies and Aspects in the Zodiack; and if any of those Bodies or Aspects have Latitude from the Ecliptick, he cannot

cannot be directed to them in the Zodiack, but in *Mundo*, to ſpeak like an Artiſt, becauſe he always moves in that Circle, and never out of it; and therefore when *Morinus* talks of directing *Jupiter* to the Square of the *Moon* (as in the *French* King's Geniture) he there imagines a motion that is not in Nature, but only in Conceit; for he makes the Square of the *Moon* to have four Degrees and a half *South*, almoſt; and *Jupiter* he hath one Degree *North*, and muſt meet that Square in his own way that he moves in, not with four *South*, but one *North*; but if there is any ſuch Direction in Nature, as that with 4 Degrees of Latitude, it is not to be wrought in the Zodiack, but in *Mundo*, and indeed no other way will do it.

But when he talks of directing the Aſcendent to the Aſpects with Latitude, he quite forgot himſelf; as in the Queen of *Poland*'s Caſe, where he directs the Aſcendent to the Square of the *Moon*, with 4 Degrees odd Minutes of *North* Latitude, when the Angles (to ſay truth) meets no Rays with Latitude, but Bodies and Oppoſitions, all the reſt of their Beams are meaſured by the diſtance of that Body from the Angles, and not in the Zodiack, as ſome fondly conceit, and therefore this is not to be relied on in point of Truth; but all that I ſhall ſay of that, is, it was a Neat Project and Conception, and well managed, but no ſervice to the Student. And upon this Project is that of Correcting the Aſpects formed, *page* 550. which I ſhall paſs by as a thing of little or no uſe, except to increaſe toil and trouble to the Young Beginners.

But to ſay the truth of *Morinus*, he hath in this Sixteenth Book outdone all that went before in *Antiſcions*; for he hath there taught the true way of taking them, which is with Latitude, becauſe they are nothing elſe but parallel diſtances from the Tropicks and the Equator; and whoever takes them that way, and knows how to uſe them when he hath gotten them, will not loſe his labour: And though they have been of late Condemned as uſeleſs by thoſe that did not underſtand them; yet I can aſſure you they will gratify your pains in your enquiry after truth.

In the Seventeenth Book he hath diſcourſed largely and well concerning the Houſes: Nay, he hath talked himſelf into a belief of their power, which overthrows and deſtroys all his Phi-

losophick Doctrines besides; for whatsoever he hath floridly talkt in his Cabala concerning the Houses, is no demonstrative proof, that they have power and virtue to over-balance the Stars in their operations. For Example, *Jupiter* is the great Balsamick Star, and the only Roborative among them all; 'tis he that cures the Wounded, dissolves the Chains and Charms of Chronick Diseases, destroys the Febrile Ferments, and brings back poor Mortals oftentimes from the jaws of Death. Nay! it is not in his nature to hurt, no otherwise than Wine and Pleasures do by Excess; and yet for all this, if *Morine*'s Doctrine hold good, when *Jupiter* happens to be in the Eighth, or Lord of it, he is to kill, cut, murder, and destroy all he can meet with; but as soon as ever he is out of that plaguy House, or his Houses gone from it, why then *Jupiter* is a very Civil Gentleman and your-Humble Servant again. By the power of this House *Jupiter* kill'd *Richelieu*: By the Magick and Mystery of this House *Mars* and *Saturn* kill'd the *King* of *Sweden*, *Count Walstein* and the *Duke* of *Montmorancy*, if you will believe this Learned Author. By the power of this House, the *Moon* kill'd *Charles Condren*; and yet by the power of this House, *Jupiter*, though Lord of it, could not kill *Morinns* himself. By the power of the Seventh House, *Mercury* and *Jupiter*, being directed to *Mars* Lord of it, gave the Queen of *Poland* a second Marriage: By the power of the Ninth, *Jupiter* being in it, and directed to the Body of *Mars*, gave *Charles Condren* a resolution to lead a Religious Life. By the power of the first House (in *de Bonne*'s *Nativity*) the *Moon* in the Tenth being Lady of the first, was *prime Apheta*, when the *Sun* was just within the Eleventh, and without question Hileg. Thus he endeavours to make the Houses give the Circumstances and Qualifications to all Directions, which I can by no means comply with, nor believe. For I do think that all Directions work according to their Radical Configurations, considered with the Birth, Education and Circumstances of the Native at that time, when they work and shew their Effects: And the Division of the Heavens he makes use of, is that which is called the Rational, and set on foot by *Regiomantanus*. Concerning which I have discoursed at large in the First part, and therefore shall say no more of that here.

This

This Learned Author hath brought in two Aſpects, which I cannot call new, becauſe they have been obſerved before in the Writings of other men; but one of them is new as to its name, and that is the *Dodecile*, which is in plain *Engliſh* a Semiſextile, conſiſting of 30 degrees; it is a Ray that I have never uſed, and therefore can ſay nothing in its Commendation, but leave it to thoſe that love Novelties more than Truth. The other is the *Quincunx*, which he ſays is Five Twelfths of the Circle, and then it muſt conſiſt of 150 degrees; but for theſe Aſpects I never did work any of them in the Zodiack, and therefore I can ſay little either in their praiſe or diſpraiſe. This *Quincunx* is the ſame thing in meaſure almoſt with that ſome call a *Biquintile*, and they may be wrought either in *Mundo* or *Zodiaco*, if you will take the pains. This Learned Author hath alſo given us Tables to *Æquate* the Latitude of all the Aſpects in Direction, as if we had not Projects enough already to tire our pains and patience without any profit or advantage to the work. Juſt ſo I have ſeen the Cuſps of the Houſes wrought to Minutes and Seconds; and after all this pains they have erred 6 or 7 degrees in the Cuſp it ſelf. Yet I do not deny but the thing admits of ſuch a regulation in nature, that *Morinus* mentions; but I ſay it is wholly uſeleſs in Directions, and that he is miſtaken in the motion; for the true motion admits of no ſuch thing. And beſides, we ſtumble at a Straw, and leap over a Molehill: I wiſh I could find the man that could follow Nature's ſteps without that Regulating Equation, and I will paſs my word for it, his work will be exact. And now, after all, when he hath talked over the matter in a handſom witty Style, and ſaid all that his curioſity and ingenuity could think of, in relation to *Aſpects* and their *Circumcumſtances* in all caſes; he has forgot the main point that would recommend him and his Labours to ſome great and mighty Artiſts (if you will believe their own words) in this age; and that is the *Heliocentrick Aſpects*; and if he had done that, it might have ſaved him the trouble of his new-fangl'd Tables of Latitude, to multiply Directions; that is, jump out of one world into another to ſolve the *Phænomena*.

Concerning Directions, he ſays very well and truly, *Materiam aggredimur totius Aſtrologiæ præcipuam, ſed mehercle difficillimam, Caligine obductam & ſpinis horridam*, &c. But when he ſays *Ptolomy*,

lomy did content himſelf with the explaining two ways of Direction only, *Secundum & contra ſucceſſionem ſignorum*; as if there were more ways requiſite in this Science; nay, as if there was a poſſibility of more, which indeed there is not, nor can be; for Nature it ſelf hath provided but two Motions, *Orbicular* and *Rapt*, and all the reſt that they talk of are nothing elſe but witty inventions to puzzle the Cauſe. When *Ptolomy* did lay down and propound theſe two ways of Direction, he well knew there could be no more; but how they would bring the Promittor to paſs by the Significator, he left in part to every man's ingenuity, ſuppoſing they would endeavour to follow Nature exactly in the thing.

In the Seventeenth Book, *ſect.* 1. *cap.* 3. he tells us, There are Twenty Significators, *i. e.* the Cuſps of the Twelve Houſes, the Seven Planets, and *Part of Fortune*; he alſo there determines the Cuſps of the Twelve Houſes to be directed for the Advantage or Injury of thoſe things or perſons ſignified by that Houſe or Houſes; he alſo allows the Seven Planets to be directed; Firſt, For things ſignified by themſelves: Secondly, For things and perſons ſignified by them, as Lords of the Houſes: Thirdly, For things and perſons ſignified by them, being in the Houſes where they are found. So that you need not be at a loſs for a Direction to jump in with every accident, if you take this way. As to theſe various ways and intentions of directing the Seven Planets, I will leave it to be cenſured by better authority than my own; but I do think that there may be ſomething ſaid for directing the Lords of the Firſt and Tenth; yet I muſt ſay, I look on them to be but *weak Directions*, the *Sun* and *Moon* excepted: So likewiſe for directing Planets found in thoſe Houſes, which I eſteem *weaker Directions* than the former, ☉ & ☽ excepted, as before. For my part, I make but little uſe of them; but theſe ways and methods were the Pillars on which this Learned Gentleman built the greateſt and moſt curious part of his Doctrine; I will leave them as I found them, and let every man work as he pleaſeth.

In the following Chapter he diſcourſeth of the Promittors; and tells us they are in number 92, that is, 77 Aſpects, 14 Antiſcions, and the part of Fortune. To make it clear to you, it is thus; Firſt, he concludes every Planet always makes Eleven Aſpects, Five Dexter, Five Sinifter, and the Oppoſition, which

which with ☉ makes up 92. but I find he throws away the terms as uſeleſs, and indeed there is no great matter in them by Direction, as I could ever find; but I think he is out of the way when he ſays, *Cardan*, *Junctine*, and others after *Ptolomy*, would predict a violent death on the Aſcendent to the Terms of *Saturn* or *Mars*: For *Ptolomy* doth not adviſe any ſuch thing; all he ſays on that matter, is in the 14th Chapter of the Third Book; where he directs us to conſider at the time of a dangerous Direction to the *Aphæta*, whether the Hileg is in the Terms of a Benefick or a Malefick, and ſo judge as we ſhall find occaſion; and if he ſays any thing elſe of that matter, I have not ſeen it, to the beſt of my Memory.

He gives a mighty Commendation to that way of *Ptolomy's*, in directing *per Tempora Horaria*; but withal complains that it was never perfectly underſtood by any that came after him; which I do not believe. He commends *Naibod's* Method of Direction laid down by him in his Comment on *Ptolomy*: A Book not yet printed, but handed from one to another in Manuſcript only; and whether he had ſeen it or not, he doth not tell us, but ſeems to relate it from *Magnus*, in his Book, *De Legitimo Aſtrologiæ in Medicina Uſu*, in which he hath Tranſcribed divers Chapters out of that Comment. But *Morinus* doth in his practice only make uſe of the Method laid down and taught by *Regiomantanus*, as you may obſerve in all his Operations of that nature throughout his whole Book; only in ſome Caſes he hath endeavoured to mend it, as particularly in his directing with Latitude, which is really his own, and he oweth it to no man.

But when he comes to talk of Converſe Directions, in the Seventh Chapter of the 22*d*. Book, *page* 540, he gives us ſuch a confuſed notion of it, that is not intelligible in it ſelf, nor hath it any ground in nature; for he ſays, *Directiones contra ſignorum ſucceſſionem pro Planetis retrogradis* ☌ ☉ *utuntur*. Now if you will conſider the Caſe truly, a Retrograde Planet labours under no difficulty that can poſſibly alter the Circumſtance of its Direction, or the Method of it; and this will be plain, if you do but conſider the Motion by which Direction is made, which is not the Diurnal Motion in the Zodiack, as ſome fondly conceit, but the Rapt Motion; and that the point any Significator is directed to,

is

is gone from that place 70 degrees in Six hours, and ſometimes leſs; and therefore it is the Stamp or *Virtus prorogatoria & promiſſoria*, that remains both in *Zodiaco* and *Mundo*; and how he will form an intelligible Notion to be believed, that this prorogatory virtue or power can be liable or ſubject to any Retrogradation, or any other motion whatſoever like it, that can alter the progreſſive motion in Direction, I cannot think; for a Retrograde Planet muſt be directed the very ſame way that a direct one is; and the reaſon is the ſame for the one as for the other; for it is the very point the Star is in at the time of Birth, which we are to reſpect; and therefore if he or you will conceit a neceſſity for a different motion in direction, becauſe the Star is Retrograde, I have by the ſame Rule and Arguments juſt cauſe to alledge a neceſſity for a different way in Direction, becauſe the Planet is direct in motion; for if the Retrograde Planet falls back, the Direct Planet goes forward from the point at birth; and what have I to do with either of them, ſeeing it is that very point they were in at birth, that I aim at and direct to; and I believe there is no man that underſtands Directional motion that will pretend to Controvert this point, unleſs it is to ſhew the Excellence of his parts in Cavilling at a poſitive truth. But when he talks of the ⊕ to be directed Converſe, I am aſham'd of it, to find ſo great a Philoſopher inſiſt on ſo ridiculous a Solœciſm, nay, a perfect impoſſibility; for among all the Authors that ever I have read, there are none that will pretend to this foolery, but thoſe who know nothing of the matter: And I am certain any man will be my Convert that will but conſider the Thing and it's Motion. But I confeſs I do not wonder at this Doctrine in *Morinus*, who doth alſo direct the Angles Converſe, and this by the ſame Rule with the former, and upon the ſame ground, but both falſe. But to the point; nothing can be directed Converſe, but what is capable of the rapt motion, which the Part of Fortune is not; for the Part of Fortune paſſeth through all the Signs in the Zodiack in 24 Hours by the rapt Motion, which it could not do if it were poſſible to be directed Converſe. For Example; Let us ſuppoſe the Part of Fortune to be in the Tenth, in Conjunction with the *Sun*, *Moon*, *Venus*, and *Mercury*, all which four are capable of the Rapt Motion, and are to be directed Converſe by the ſame Rule, for they are carried away

to

to the Cuſp of the ſeventh, and ſo to the Fourth and Aſcendent, *&c.* But the Part of Fortune doth not go with them, but ſtays in the Tenth, or thereabouts, till the next day about Noon, and then it is in Conjunction with them again; but meets them ſooner than it did the day before, being got nearer to the Aſcendent by one day's motion of the *Moon*, than it was. Now you may for all this, direct it Converſe if you pleaſe, and aſſign ſome effect to it too; but it will look ſo like no Direction at all, and your pains ſo ill rewarded with empty expectation, that perhaps you will ſave that labour the next time. I think this is ſufficient to convince any one in this matter, that is not too proud to be inform'd: And for thoſe that are too ſtately to be taught, and bid adieu to Truth, if there were ten times ſo much more ſaid, it would be in vain.

The next *Heterodox* point he falls upon, is directing the *Houſes one to another*, and what is the Conſequence of it, the *Angles Converſe*; for by the ſame Rule you can do the one, I muſt allow the other. But to be plain with you, I deny both, and do ſay they are only imaginary and groundleſs, and there is nothing to be ſaid for them, but opinion: And to ſhew you the true way of doing it, you muſt have recourſe to the Nativities of *Walſtein* and *Lewis* the 14th, in the firſt of which he directs the *Sun* in the Seventh to the Midheaven, which is in plain terms nothing elſe but the Midheaven Converſe to the body of the *Sun*. In the Second he directs the Aſcendent Converſe to the Square of the *Moon*, both which, I ſay, are no Directions, nor have they any effect. But becauſe I have ſpoke of theſe things largely before, I ſhall omit to ſay more of them in this place.

In the 22d Book there are many things more that relate to Directions, that I might have recited in their order; which becauſe I do not intend a Comment, nor a particular Tranſcription of all, I have omitted. But there is one thing more that I think ſeems a little ſtrange to be laid down with ſo much Authority as he ſeems to do it with; and that is (in *page* 587) to extract the Nativities of the *Parents*, *Brethren*, *Wife*, *Children*, *Servants*, *Friends* and *Enemies*, from that of the Native's, becauſe they ſtand related to him by the denomination of ſeveral Houſes in the Figure, in which matter I confeſs he talks well and learnedly: But for the uſe and truth of thoſe Nativities when gotten,

I judge no man will venture his Reputation and Credit. I know what *Ptolomy* ſays of the matter in his 3d Book and 4th Chapter, and what *Cardan* and others ſay from him about it. But of all that have written, I think *Morinus* is the largeſt, and I doubt a little too large too. At laſt he ſtarts a pretty ſort of a Queſtion, and alſo Anſwers it himſelf: And it is, Whether *by the death of any Native, the Celeſtial Influence ceaſeth from that Figure, to the Parents, Brethren, Wife, Children, and all others ſo related?* But as I think there is little in the thing it ſelf, and leſs uſe to be made of it, I ſhall paſs it by with as little notice, and refer thoſe that would ſee more of it to *Morine's* own words, *page* 588.

In his 23d Book he diſcourſeth of Revolutions, and how to take them: In which he hath taken a great deal of pains (and in my opinion) to a very little purpoſe; for he makes the ſame thing the baſis of his work, that they all do, which is 5 hours 49 minutes, and the operation is almoſt as tedious as that of the Nativity, to gain the Revolution: And when that is done, how much are we the Exacter, than what *Argol* did by a Table before him? and what did *Argol* do more than *Leovitius* had done a hundred years before him? For ſo long ſince he made the difference to be 5 hours 49 minutes between each Revolution: And it is the ſame ſtill, as appears by them all one after another; and to ſay the truth, I ſee nothing of Excellence done of late, but what tends to puzzle the Cauſe, and increaſe labour and toil; and when all this is attain'd and done, they only load the Art with abundance of fooleries of no uſe, of which this of Revolutions is one: I do not ſay the obſerving the Revolutions every year is a foolery; but I ſay the way of managing and handling them as now uſed and taught, is a meer toy, and good for nothing but trouble; And that there is nothing in the Revolution but Tranſits and Returns, that are remarkable and worth obſerving.

The firſt that I find did improve Revolutions after the manner now uſed, was *Schoner*: And ſince him they are grown ſo artificial, that they make the Revolution a ſecond Nativity; with Directions and Meaſure of time, and other little tricks which they have thought convenient; and for the improvement of theſe ridiculous fooleries, ſome of our *Engliſh* Artiſts (as they call them) are behind-hand with none of them; but of all the Modern Writers, I know none that go beyond *Morinus* in depending

depending on the Figure of a Revolution ſo taken, as before mentioned; as you may ſee from *page* 598. to 671. In which Book, if the Doctrine is true, there is enough to make any man Maſter of the whole Method and Matter: Nay, he hath been ſo nice (not to ſay any worſe of it) *page* 644. to queſtion whether we ought not to divide the Revolution of a Nativity into 4 Quarters, as we do that of the Year for *Mundane* Affairs: And becauſe he would be exact, he alſo conſiders the Revolutions of the *Moon*, gives Rules for judging, and tells you what ſignificant Effects they had in his own Nativity. A man would have thought one of his Learning and Parts might have been better employ'd, than to write ſo largely of ſuch uſeleſs things, or if you pleaſe of things of ſuch little uſe as what you have heard.

The greateſt and the beſt Authority we have, doth only adviſe us to conſider Revolutions, to ſee what Tranſits and Ingreſſes there are; and how the Radical Prorogators are affected by th good, or afflicted by the bad Stars, as in theſe words, *Afflictis enim Locis, & in Annorum exitu Stellis Inficientibus præcipua loca, mortem certam.* Perhaps there may be many read theſe words, that may not underſtand them, though good Proficients in Grammar, and the Latin Tongue; but that is not my fault. It hath been the Knavery or Foolery of Profeſſors in all Sciences to load each art with abundance of uſeleſs things, to make themſelves ſeem the more learned in their Profeſſion. Thus you may obſerve, that *Crollius* tells us, there were originally but four Diſeaſes; and yet a Phyſician, a few years ſince, told us in print, that there were 600 Diſeaſes belonging to the Eyes: So extravagantly numerous they have multiplied our Miſchiefs.

What reaſon have we to believe, that the Degree Aſcending (and by Conſequence all the other Houſes) have any virtue or force in them to influence that years Affairs the Revolution is ſet for? And what is more abſurd and fooliſh? Why ſhould we cheat our ſelves to think that the Directions to the *Midheaven*, *Aſcendent*, *Sun* and *Moon* in a Revolution, have any more force and power in them, than if you ſet a figure at Random every quarter of that year?

Let two men but manage a Nativity, and the one take the *Sun* Calculated from *Street*, and another from *Wing*, in ſome

parts of the year they will differ 5 minutes in motion, which is no leſs than two hours in time; and when theſe two men come to ſet the Revolutional Figures, what a fine confuſion ſhall we have! no leſs than two hours in time; and, do you think that will not give a great alteration in the Aſcendent and Midheaven? Then how do you think the Directions of the Five Hilegiack Points will agree in theſe two men's operations, and what a *Jargon* here will be? He that would be Maſter of this *nonſenſical ſtuff*, let him read *Coley*'s *Key filed bigger*; and there he may ſee theſe Fooleries in their excellence, eſpecially page 710, 713, 714. things I am ſure he knows nothing of; only he imagined there might be ſome eaſy people would ſwallow the Gudgeon, and believe his moſt ingenious Invention, of no uſe but to ſpend time, and create trouble; but I ſhall talk with him another time, this is only by the way.

What Reaſon have we to believe, That the *Sun*'s Return gives us a title to any Aſcendent or Midheaven but that of the Radix? Perhaps you will ſay, *You have found by Experience a great deal of truth in them, by correſponding to the Fate and Fortune of the Year.* Why, yes, that may be; and yet when that is allowed, there is nothing in it: And I am certain, you will find as much to ſay to a Figure ſet to this inſtant, for the Fate of the preſent Year, as to the moſt exact Revolutional Figure you ever ſet in your days, Tranſits and Ingreſſes excepted: And any man may ſee this is true by the great noiſe *Morinus* makes with his Lunar Revolutions. There is no Figure you can ſet at any time, but you may fancy it to be a Revolutional, and its Directions and Poſitions ſhall do full as well as your exact Revolution ſhall, thoſe things beforementioned excepted; for among all thoſe Directions, you pretend to in a Revolution, there is not one of them hath any effect, but as a good or bad Tranſit or Return happens at the ſame time you ſay your Direction commenceth; and it is that gives the Effect, and not the Direction you imagine: But if you do but conceit it gives what you ſay it doth, it is full as well as if it did do it really. Nay! ſome are grown ſo ripe in this practice, that they are able to predict Death from a ſingle Revolution (*ut ipſi dicunt*) as I can prove from their own words: But becauſe *Morinus* is my ſubject, therefore I muſt keep to my Text; and pray hear what he ſays, *Prædixi* (ſays he) *pluribus Amicis*

Amicis' ex hac Revolutione Mortem, pag. 614. ſpeaking concerning Cardinal *Richelieu*. If *Morinus* knew there was a Killing Direction, he might be bold in the Point; if ſo, why doth he ſay the Revolution kill'd him? For let the Revolution be good or bad, if it is a mortal Direction, he certainly dies; but if there is no Direction, I am ſure and certain a Revolution, how bad ſoever, cannot kill. But you hear what he ſays, though I muſt confeſs I think it no more but a *French* flouriſh. As to both the Nativities of *Richelieu* and *Tronſon*, the Directions brought to prove their Deaths are ſo idle and frivolous, that I can by no means allow them, and therefore they muſt dye on the Influx of the Revolutions; which you may believe if you pleaſe, for I do not. He tells us, *pag.* 628. That by the preſence of three Planets in the Third Houſe of a Revolution (which Houſe, he ſays, hath ſignification of Religion) they gave *Charles Condren a reſolution to lead a Religious life*; and yet *pag.* 650. he ſays, It was from the *M. C.* to the ✶ ☉, and *Jupiter* directed to the Body of *Mars*, that gave him that Reſolution. I cannot underſtand this man's method and doctrine; I would fain have him tell me, in plain words, Whether he lays the ſtreſs of the buſineſs on the Revolution, or on the Direction, and which he makes ſubordinate; for there can be but one principal cauſe in this and moſt other caſes. If you pleaſe to look into *page* 632. you will ſee what he ſays on the Revolution of this man's Death; and when you have read them over, I really think you cannot chuſe but ſmile at them, to ſee what a crowd of Stuff he doth enumerate, as cauſes of his Death, but it was when he was in his Grave; and you may be certain he paſſed many ſuch Revolutions, and perhaps worſe too, in his Life-time, that did not kill: But I will leave it to the Judgment of others, and ſatisfie my ſelf with theſe Remarks on his Doctrine and Principles, and ſum up this Paragraph, and this Second part alſo, with my Opinion of Revolutions, and what ought to be done therein.

Revolutions are the times when the *Sun* comes to the ſame degree and minute he was in at Birth; in which caſe you need not be ſo very exact; if you miſs a few minutes, it is no matter; and at this time you are to conſider principally, and indeed only, the *Tranſits* and *Ingreſſes* of the Seven Planets, and how they behold and affect the places of Direction at that preſent in Operation:

sion: And when they have made all the Noise they can, this is the *totum* of a Revolution; and all they say besides, is nothing else but Trick, and purely imaginary. Nor need you put your self to the trouble to set a new Figure for this Work, for that of the *Radix* is the only fit one for it; and therefore take the same Signs and Degrees on the Cusps of all the Houses that you find in the Radix, and place the Planets in it as you find them at the *Sun*'s Return; and you need take them only to degrees, for the minutes and seconds in this and the Cusps of the Houses, is to puzzle the young Fellows, and make the thing look great, without any use in it at all.

Defectio Geniturarum:

The Third PART.

Continued in the Examination of thoſe Nativities printed by *Andrew Argoll*, Knight of St. *Mark*, in his Book called, *De Diebus Criticis.*

ANDREW ARGOLL was a man of that Learning, Parts, and Reputation for both, that it ought rather to command my Silence and Submiſſion to his Doctrine and Principles, than diſpute either of them. I need not tell the Learned part of Mankind of the Learning and Merit of this Great Man, ſo famous throughout all *Europe*, becauſe his Learned and Laborious Volumes do it better, and ſpeak it louder than my Pen is able to do: Nay, that uſeful and moſt excellent Book, called, The *Primum Mobile*, will appear in his defence againſt all the Detractors in the world, and will ſpeak his Abilities, as well as his Merit, when either of them are queſtioned by thoſe that ſpeak well of no body, nor act well themſelves. And whoever he is that endeavours to rob him of his Honour, or take

take away from his memory that which was his right and due when living, ought to be branded with an eternal infamy, and while living to be denied the Benefit of Converſation, and after his Death to have his name razed out of the memory of man.

This Learned man was (as to his Quality) a Knight of the Order of St. *Mark*, in the *Republick of Venice*, which, as *Heylin* ſays, is beſtowed generally on thoſe of Noble Blood, but at the leaſt on Gentlemen, and ſuch too as are men of merit; which this great man was without queſtion. For beſides this Honour, he was *Mathematical Profeſſor* in the Univerſity of *Padua*; which, beſides his Skill in Numbers, beſpeaks him a man qualified with Univerſal Learning; and indeed he hath given us ground enough to believe it, by what he hath printed, and to gueſs at it further by thoſe things he hath written and not printed: As his Comment on the *Quadripartite* of *Ptolomy*; his *Problems* of *Euclid*, divers ways demonſtrated; with divers other yet remaining in Manuſcript only. And to ſum up all, he was a man that ſpent his time in thoſe Studies that were likely to oblige mankind in the future Ages of the world, and verified that Saying of *Plato*, *Non nobis nati ſumus ſolùm*. He was a man that may juſtly be reckoned among the Philoſophers of the laſt age, and one whoſe Acquirements I dare not pretend to reach to: Nay! the more I read *Argoll*, the more I find the want of Learning in my ſelf.

Theſe things being premiſed and conſidered, perhaps ſome may deem it a piece of preſumption in me, that confeſs my ſelf ſo far ſhort of his Abilities, to examin or queſtion the Truth of what he hath writ on any Subject. The Anſwer is ready to ſuch an Objector; And therefore though I do allow him to be a great *Philoſopher* and *Mathematician*, yet it doth not follow that all he wrote is without Faults, or that he is got to a degree of Perfection, which is a thing I think not to be arrived at in this Life; every man is Maſter of ſomething that his fancy leads him to in particular, and perhaps in that one thing he may be excellent; though perhaps he may underſtand divers things and Faculties beſide, yet in all of them he may not arrive to an equal proficiency and Skill. So in this of Aſtrology, I ſuppoſe *Argoll* did not make that his buſineſs, as he did ſome other Studies; and therefore it is probable he might not be ſo great an Artiſt in that, as he

was

was in ſome other parts of Learning. And perhaps I my ſelf that have made this (by my natural inclination) my conſtant Study, may be arrived to ſome Abilities and Rules by a continued and long experience, that this Great Man, among his greater Qualifications, might not be maſter of.

My Requeſt therefore to all Readers of this Treatiſe is, That they would make a good conſtruction of my Endeavours, and believe that I have not undertaken this work out of any peeviſh deſign, or capricious humor, againſt the man, but to do ſomething for the future age, and diſcovery of Truth. And I do aſſure you, I will carry on the work with as much tenderneſs to his name and memory as poſſible the occaſion and matter will bear. And I am ſorry there is an occaſion for my uſing *Argoll*'s name after this manner and way; but it can be no affront to his memory, if I make it appear that he was in the wrong, and that the next age, as well as Truth, may receive advantage by ſo doing. And to do *Argoll* all the juſtice I can, I will print his *Animadverſion* in his *De Diebus Criticis*, pag. 143. to ſhew you that he did not err for want of Reading, as ſome, and indeed too many of our Pretenders do now-a-days; but you will ſee he was well acquainted with all the ways and methods that have been, and are uſed, and at laſt (poor man) pitched upon the worſt and moſt groundleſs of all.

The Animadverſion in Latin *and* Engliſh.

CUM in Decubitibus infra poſitis tempus Mortis ex variis & diverſis Cauſis conſtituatur, ita ut aliquando videatur recedere à mente Ptolemæi; *cum omnia congruant ex recentiorum obſervationibus, libuit ea propter hæc pauca inſerere.*

WHereas in the following Decumbitures the time of Death is aſſigned to divers Cauſes; ſo that ſometimes it may ſeem to be different and various from the Opinion of *Ptolemy*; yet ſeeing all things do agree with the Obſervations of our modern Profeſſors, I think it neceſſary to add here theſe few things.

Circa vitæ ſpatium ſententia Ptolemæi, *in ſuo Quadripartito hæc eſt. Aphetæ ſeu vitæ ſignificatores quinque conſtitui poſſunt*; Sol *nempe*, Luna, *Aſcendens ſeu Horoſcopus, & Linea Orientalis*; *Pars Fortunæ ſeu Horoſcopus Lunaris*; *& Planeta plures prærogativas obtinens in loco* Solis, Lunæ, Aſcendentis, Partis Fortunæ *in Figura Cœleſti*; *& loco Conjunctionis aut Oppoſitionis Luminarium præcedentis Nativitatem, in quibus hic ordo ſervandus.*

In Genitura Diurna videndum, an Sol *reperiatur in loco Aphetico, & idoneo ad vitam decernendam*; *quæ loca ſunt Medium Cœli, Domus Undecima, Prima, Nona & Septima*; *omnes Domus ſupra Terram, excluſis Octava & Duodecima, nam tunc ipſe ſtabiliendus eſt Vitæ Significator*; *verùm ſi fuerit in Octava aut Duodecima videndum an* Luna *fuerit in loco Aphetico, quo caſu* Luna *ſtatuenda eſt. Si Luminaria ambo fuerint hac prærogativa deſtituta*; *accipiendus eſt Planeta, qui plures dignitates obtinuerit in locis prædictis, dummodo fuerit repertus in loco Aphetico*; *quod ſi nec iſte fuerit ad vitam moderandum idoneus, aſſumetur tandem pro Vitæ ſignificatore, Aſcendens, ſeu Linea Orientalis.*

Concerning the Space of Life, the opinion of *Ptolemy* in his Quadripartite is this. The Aphetas or Significators of Life are Five: And thoſe are the *Sun*, the *Moon*, the *Aſcendent*, *Part of Fortune*, and that Planet who hath moſt dignities in the place of the *Sun*, *Moon*, *Aſcendent* and *Part of Fortune* in the Celeſtial Figure, and in the place of the Conjunction or Oppoſition of the Luminaries preceding the Nativity, in which this Order is to be obſerved.

In a Diurnal Geniture ſee if the *Sun* is in an Aphetical place, and fit to give and determine Life; which places are the Mid-heaven, the Eleventh Houſe, the Firſt, the Ninth and Seventh; any Houſe above the Earth, except the Eighth and Twelfth, for then he is allow'd to be giver of Life; but if he ſhould be in the Eighth or Twelfth, ſee if the *Moon* be in an Aphetical place; if ſo, the *Moon* is to be accepted. But if neither of the Luminaries ſhould be ſo qualified, then take that Planet who hath moſt Dignities in the before-mentioned places, and in an Aphetical place alſo; but if there is none ſuch, then you muſt take the Aſcendent for Giver of Life.

In Genitura Nocturna primum locum occupat Luna, *quæ in locis Apheticis reperta ſtatuitur Vitæ Significatrix. Si vero fuerit in Octava aut Duodecima, aut ſub Terra; &* Sol *fuerit in illis vigintiquinque gradibus poſt Lineam Orientalem, ac in Crepuſculo Matutino, ipſe erit vitæ moderator. Si* Sol *non fuerit idoneus, iterum indagandus Planeta dominatur in illis locis dictis an fuerit in loco Aphetico; quo idoneo non reperto accipienda eſt* Pars Fortunæ, *& Horoſcopus Lunaris, dummodo fuerit in Aphetico loco; omnibus tamen excluſis tandem Aſcendens Regionis Horoſcopus ſeu Linea Orientalis ſtatuenda eſt vitæ ſignificatrix.*

In a Nocturnal Geniture the *Moon* claims the firſt place among thoſe qualified to be givers of Life. But if ſhe ſhould be in the Eighth or Twelfth, or under the Earth, and the *Sun* ſhould be in thoſe Five and twenty degrees next ſucceeding the Aſcendent, and in the *Matutine Crepuſculum*, he ſhall be giver of Life. But if the *Sun* ſhould not be ſo qualified, then ſee what Planet is, and hath moſt Dignities in the beforementioned places, and in an Aphetical place alſo; but if none are to be found, then take the *Part of Fortune*, if in an Aphetical place; but if they all happen to be unqualified, then take the Horoſcope for the giver of Life.

Notandum quod (ut ſæpè contingit) ſi fuerint Duo aut Tres, Significatores in locis Apheticis, Sol *videlicet, Luna, & Dominus illorum locorum, tunc eligendus eſt validior tum ratione dignitatum, tum ratione ſitus: Ex* Sole *&* Luna *eligendus eſt potentior; nam poſita (exempli gratia)* Luna *in Medio Cœli, in ſuis dignitatibus; ſole vero peregrino in Septima, aut Nono, quamvis Nativitas ſit Diurna* Luna *erit præferenda; Dominus etiam illorum locorum potentior, poterit juxta* Ptolemæi *Dogmata præferri Luminaribus cùm ſcilicet fuerit in*

But you are to obſerve, That if (as it often happens) there ſhould be Two or Three in Aphetical places, as the *Sun*, *Moon*, and *Lords* of thoſe Places, then you are to take that Star who is moſt powerful as well in Eſſential Dignities as Poſition; but of the *Sun* and *Moon* chuſe that which is ſtrongeſt; (for example) let the *Moon* be in her own Dignities in the Mid-heaven, and the *Sun* peregrine in the Seventh or Ninth; although the Nativity be Diurnal the *Moon* is to be preferred: But the Lords of thoſe Places

loco eminentiori & ſuis Dignitatibus.

Aneretæ, Abſciſſores, & qui vitam detruncant ex Ptolemeo *ſunt, Corpora* Saturni, *& Martis, Eorum Radii Oppoſiti, & Quadrati, Eorum Antiſcia, Imperantia & Obedientia, illorum Radius Sextilis in ſignis longarum Aſcentionum, & Trinus brevium, qui Radii habent vires Quadrati. Poſita* Luna *Vitæ Significatrice Corpus* Solis *interimit cum ad illam pervenerit Directione; idem multi contendunt de* Solis *Radio Quadrato & Oppoſito. Radius Quadratus Aphetæ, cum ſcilicet Apheta pervenerit ad ſuum Quadratum id eſt 75 gradus ad minus interimit. Poſito Apheta inter Cuſpidem Domus Septimæ, & Medium Cœli unus ſtatuitur Anareta id eſt Angulus Occidentalis; reliqua verò Corpora, aut Radii Maleficorum incidentes inter Aphetam & gradum Occidentis non interimunt; ſed facta diſcuſſione Beneficorum & Maleficorum minuunt, vel addunt annos demonſtratos ex directione Aphetæ ad Gradum Occidentis, quæ Directio eſt Eadem, quæ Aſcendentis ad Oppoſitum loci Aphetæ dicti. Hoc eſt* Ptolemei *ſententia.*

being ſtronger, are, in the Opinion of *Ptolemy* to be preferred before the Luminaries, eſpecially when they ſhall be better placed, and in their own Dignities.

The Anaretas, Abſciſſors, and Deſtroyers of Life are, according to *Ptolemy*'s Opinion, the Body, Squares and Oppoſitions of *Saturn* and *Mars*, The Antiſcions Imperans and Obediens, their Sextile Rays in Signs of Long, and Trines in Signs of ſhort Aſcention, both which have the Strength of a Square; when the *Moon* is giver of Life, and directed to the *Sun* kills, and there are ſome that contend for the ſame power in the Squares and Oppoſitions too. The Square or Quadrate Ray of the Apheta likewiſe; that is, when the Apheta comes to his own Square, which is 75 degrees at leaſt, it kills. The Apheta being placed between the Midheaven and Seventh Houſe, there is only one Anareta, and that is the Cuſp of the Seventh; and the Bodies and Rays of the Maleficks, falling between the Apheta and the degree of the Seventh, do not kill; but the Rays of the Beneficks and Maleficks being adjuſted, they either take from, or add to the number of years before demonſtrated by the

Alia Schola in plurimis conſentit cum Ptolemæo, *diſcrepat in aliquibus, adſtricta (ut aſſerunt) obſervationibus. Pro ſignificatione vitæ eoſdem ſtatuit quos* Ptolemæus *præter dominum illorum locorum, verùm Aſcendens, ſeu Lineam Orientalem primariò. Luminaria ubique collocata tam ſub terra quàm ſupra, cùm maleficis occurrerint poſſe Ægritudinem vel Mortem decernere, ut dominantia potentiis vitali & naturali, ex quibus conſiſtit vita.*

Aneretas eoſdem ſtatuit, quos Ptolemæus, *corpora, Radios, Maleficos, & Intuentia* Martis & Saturni: *Præterea corpus* Lunæ *ejuſque radios Quadratos & Oppoſitos (præſertim Aſcendente Apheta) poſita* Luna *Apheta* Solis *Corpus & Radii Malefici interimunt: Et non ſolum* Luna *Apheta, verùm quocunque alio, dum* Sol *fuerit imbutus natura Maleficâ* Martis, *aut Saturni, cum diſponat eorum loco: Planetæ enim ſub Radiis, neque ad*

the Apheta's direction to the degree of the Seventh; and indeed this Direction is no other than the Aſcendent to the oppoſite place of the Apheta; and this is the Opinion of *Ptolemy*.

There is another Sect or Opinion agrees with *Ptolemy* in many things, but differs from him in ſome, and yet ſay they keep cloſe to Obſervations and Rules. As to Life, they appoint the ſame with *Ptolemy*, except the Lords of thoſe Places, but they chiefly allow the Aſcendent. The Luminaries, whereſoever placed, as well under the Earth as above it, when they meet the Malefick Rays, may give Sickneſs or Death, according to their Government and Power over the vital and natural Faculties, of which Life conſiſteth.

They appoint the Anareta's the ſame with *Ptolemy*, as the Bodies, Malefick Rays and Antiſcions of *Saturn* and *Mars*: With them the Body of the *Moon*, her Quadrate and Oppoſite Rays, and this more eſpecially when the Aſcendent is Hileg. The *Moon* giver of Life, and directed to the Body or Malefick Rays of the *Sun*, gives Death, and not only when the *Moon* is Apheta, but any other point likewiſe, eſpe-

nocendum, neque adjuvandum idonei ex Ptolemæo; *ſtatuit Anaretam Domum* Quartam *foveam Planetarum; Nodos Lunares, Caput & præcipue Caudam Draconis* Lunæ: *Cor Leonis, Pallilitium, Antares, Herculem, Lances Libræ, aliaſque fixas Maleficas, Dominum Octavæ, & terminos Maleficorum; ſic Eclipſes & Cometes Incidentes in locum Apheteæ.*

Apheteam ad ſuum Quadratum ponit interimere, hunc que eſſe ultimum naturalis vitæ terminum, quod Nicepſo & Pithoſyris mixtice docuerunt, aſſerentes neminem in vita poſſe tranſgredi Trimorion, id eſt congeriem trium Signorum, & Radiationem Tetragonicam quæ ſuperet gradus 75. nam aliter eſſet Radius Sextilis. Hinc in hoc tractu Italiæ poſſet quis vivere annis 120. poſito Apheta Aſcendente in principio Leonis *ex diſtantia gradum uſque ad principium* Scorpii. *In* Germania *verò, & Regionibus in quibus Polus Boreus magis elevatur annis admodum pluribus pro numero gra-*

cially if the *Sun* be imbuted with the Malefick Beams of *Mars* or *Saturn*, or when he diſpoſeth of the place they are in: But the Planets under the Rays do neither hurt nor help, as *Ptolemy* ſays alſo; they alſo appoint the Fourth Houſe for Anareta, as it were the Pit of the Planets; likewiſe the *Caput & Cauda Draconis*, but chiefly the *Cauda*, the Lion's Heart, the Bull's Eye, the Scorpion's Heart, Hercules, the South Ballance, and other Malefick Fixed Stars, the Lord of the Eighth, the Terms of the Malefick, alſo Eclipſes and Comets being in the place of the Apheta.

They teach alſo, that the Apheta to his own Square certainly kills, and that this is the utmoſt term of humane Life, which *Nicepſus* and *Pithoſyris* have confuſedly taught, affirming, That no man can live beyond a *Trimorion*, that is three Signs, a *Tetragonick* Ray; which ſhould exceed 75 degrees, for otherwiſe it is but a Sextile. Hence in the Dominions of *Italy*, it is poſſible for a Native to live 120 years, the giver of Life being in the beginning of *Leo* in the Aſcendent; there being ſo many degrees in diſtance to the beginning of *Scorpio*. But in *Ger-*

duum

duum inter Aſcentiones primi gradus Leonis & Scorpii. Plin. *lib. 7. cap. 4. meminit inter* Appeninum *Montem*, & Padum *plurimos diverſis annis vixiſſe, & tempore longiori.* Epigenes *negavit quemquam poſſe vivere annis* 122. Beroſus *ex* Plinio *annis* 117. *narrant* Joannem de Temporibus *vixiſſe annis* 125.

many and thoſe Northern parts, where the North Pole is more elevated, they may live many more years, becauſe of the number of degrees between the Aſcention of the firſt degree of *Leo* and *Scorpio*. *Pliny* in his 7th Book and 4th Chapter tells us, That between the *Appenine* Mountains and the River *Po*, they have lived many years more. *Epigenus* denies that any man can live 122 years; *Beroſus* from *Pliny* 117. and yet they tell us, That *Johannes de Temporibus* lived 125 years.

Thus you ſee that *Argol* was Maſter of all, or at leaſtwiſe moſt of the ways then and before his time uſed and practiſed; and indeed he hath been very particular in his delivery of *Ptolemy*'s Doctrine about the Hileg: Yet I think he hath crowded in ſomething that ought not to have been there; which you will ſoon ſee when you come to read *Ptolemy*'s Doctrine in *Ptolemy*'s words; but whether he did do this through Inadvertency, or by Deſign, I dare not ſay. I am very apt to believe it was not done out of Deſign, becauſe it doth not ſeem to me to do him any Service one way or other. I would adviſe every Reader, that intends to be a proficient in earneſt, to ſtudy this that he calls, *The Opinion of* Ptolemy about the Hileg, and I am certain whoſoever doth ſo, will not loſe his labour. Let no man mind the barking of thoſe little, ignorant, malicious Fools, who exclaim againſt this Author, and call him hard Names, and that in a ſcurrilous manner too; but paſs thoſe people by, and look on that as their Ignorance and ill Breeding; for the three greateſt men in this Art that ever lived ſince his time, *Cardan*, *Naibod*, and *Maginus*, admired him, and thought it worth their while to learn to underſtand him; but this by the way.

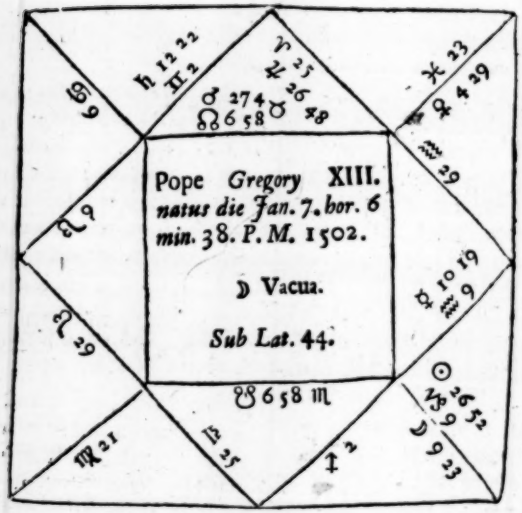
I now

I now come to the matter in hand; and the first Nativity that *Argol* presents us with, is that of Pope *Gregory* XIII. and indeed it looks something like him and his Actions. He tells us, This High-Priest was born *January* the 7th, *hor.* 6. *min.* 38. *P. M.* in the year 1502. under the Pole 44. and Five of the Planets I have calculated from the *Caroline*, and they are thus,

♃	26	48	♈	☉	26 52 ♍
♂	27	4	♉	☽	9 23 ♍
♀	4	29	♓	☊	6 58 ♉

23 2

Lat. Planet.	
♄	0 41 S.
♃	0 44 S.
♂	1 36 S.
♀	0 0
☿	1 25 N.
☽	4 26 S.



This Author tells us, He was made Auditor of the Apostolick Chamber, in Civil Causes, 1549.

That he was by his Prince commanded to go to the Council of *Trent*, in the year 1562.

That

That he was made Cardinal *May* the 12. 1565. on the Midheaven to the *Sextile* of *Jupiter*.

That at the death of *Pius* the Vth he was made Pope, and got the infallible Chair *May the* 13. 1572. and this on the Direction of the Midheaven *ad* △ ♀ in her Exaltation.

That he dyed *April* the Tenth 1585. being firſt taken on the 7th. After he had ſaid *Maſs*, and retired to his Chamber, he was taken with a *Deliquium*, that is, a ſwooning Fit, which afterward often return'd, and being at laſt joined with a ſmall Fever, kill'd him; and this he ſays was from the Aſcendent Hileg to the Trine of *Saturn*.

As to the firſt Direction he mentions of the Midheaven to the ✶ ♃ for his being made a Cardinal, I cannot diſown it, if all the reſt will agree and correſpond with it.

Nor can I deny the Midheaven to the Trine of *Venus* to be a Direction proper enough to be choſen Pope upon; nay, I ſay it was as natural a Direction as could be.

But when he tells us of the Aſcendent to the Trine of *Saturn* for his death, that I can by no means allow; for they cannot (I think) pretend to make a Square of it, becauſe it is in Signs of long Aſcenſion; and though it is in ſuch Signs, ſure they cannot pretend it is an Oppoſition to make it malignant; but why a Trine ſhould kill, was never alledged before, as I ever heard, eſpecially he not being Lord of the Eighth, which is the Aſtrological Slaughter-Houſe: And beſides, I do not look on *Saturn* to be likely to give ſuch a Diſeaſe, which is moſt common to the *Moon* or *Mercury* ſingle, or aſſiſting others; but here the △ of ♄ alone is ſaid to kill him with that Diſeaſe.

I believe this Nativity may be near truth, becauſe I find all things agree ſo naturally to every accident, as you will ſee immediately. I ſhall alter it but about 8 minutes in time, which will be about two Degrees in the Midheaven, and not ſo much in the Aſcendent: And then I allow him to be made a Cardinal on the *Moon* directed to the Sextile of *Jupiter*. He was made Pope on the *Moon* to the Body of ♀ *C. L.* and he dyed on the Aſcendent to the □ ☽, *Seſquiquadrat* ♂, & △ ♄, as you may ſee by what followeth:

☉ *ad Corpus Veneris*	47 17	47 7	1549
☽ *ad* ✶ ♃ *in Zodiaco*	59 57	61 4	1563
☽ *ad* ☌ ♀ *Cum Lat.*	67 57	70 2	1572
M. C. ad △ ♀	68 51	71 1	1573
☽ *ad* ☌ ♀ *Sine Lat.*	69 7	71 6	1573
M. C. ad ✶ ♃	70 8	72 7	1574
Aſcendens ad □ ☽	79 32	83 1	1585
Aſcendens ad ſeſquiquadrat ☌	87 38		
Aſcendens ad △ ♄	87 39		

There are other Directions that I have not wrought, as the *Moon* to the Zodiacal parallel of *Venus*, and ♃ in the Midheaven to the *Mundane* △ ♀ which came up late alſo. But the thing I intend to ſhew is, That to the ſame time that he gives his birth within 8 minutes, the Aſcendent, who is without diſpute Hileg, came to the □ ☽ at the time of death exactly; and that followed by two others that gave their aſſiſtance, as you ſee. And that which is more to be obſerved likewiſe in the Figure is this, That at the time he had his *Moon* and Midheaven directed to thoſe great and glorious beams of *Venus* and *Jupiter*, he undertook that great Work to reform the Calendar; which took its Commencement in the Year 1582, or as ſome ſay in 1583. This was indeed a great work, and will perpetuate his name for many Ages to come. I believe he intended it better than it hath proved; for ſome ſay it is as Erroneous as the *Julian*, and will ſo appear before it hath ſtood half ſo long as that hath; for which you may read *Michael Meſtlin* his *Examen Novi Pontificialis Gregoriani Kalendarij.*

The next Nativity he gives us, is that of Pope *Sixtus Quintus*, which I had paſſed by without any further notice; but that I find another hath ſwallowed the Error, and told us in his words, That this Prelate dyed on the Aſcendent to the Square of *Mars*, and the *Sun* at the ſame time in the Aſcendent, and that is *J. G.* in his Collection, *page* 78. which Doctrine I do poſitively deny and diſown; for if the *Sun* be in the Aſcendent, I am certain the Aſcendent by Direction cannot kill, be the Direction never ſo violent; for in that caſe I muſt keep to my Giver of Life, and ſo muſt you, if you ever intend to do any thing

to

to the purpoſe; for though you can ſham it off with any thing when a man is in his Grave; yet when you come to predict, you will find the Tables turn'd, and inſtead of Reputation you will meet the contrary.

And here I ſhall preach a new Doctrine in the Opinion of the modern Pretenders, which I am ſure will hardly be believed by any, or at leaſt ways but by few. In this man's Nativity I do allow the *Sun* to the Square of *Mars* to point out the time of his death (and not the Aſcendent to his Square) whoſe Ark of Direction is 71 Degrees 10 Minutes, which turn'd into time, gives 69 years almoſt, which agrees with the time of his death, which was *Auguſt* the 29th, 1590. being 69 years old within 3 months and a few days. But the new Doctrine is this; as for the ☉ to the □ ♂ though I allow it to give the time of his death, yet had not the □ ☿ come juſt in the tail of it, the other could not have kill'd him: For *Mars* is there under the *Sun* Beams, and cannot kill; but *Mercury* is not, and therefore it was *Mercury* kill'd him, and not *Mars*; and this is poſitively laid down by the Great *Ptolemy* in the End of the 14th Chapter of the 3d Book. But I do not expect that either *Ptolemy* or my ſelf are like to be believed while I live; but beſides theſe Directions, the *Sun* at the ſame time was juſt coming up to the *Mundane* Squares of *Mars* and *Mercury*, which made the other much more certain in their effects. Now what need we be at the charge to purchaſe Error ſo dear in the expence of time, when Truth is ſo near and eaſy to come at? And you may be certain, if the *Sun* would have jumpt eaſily into their operation without trouble or difficulty, then you ſhould have had the Hileg cry'd up, and that it was the Giver of Life directed to the □ ♂ that kill'd him; but now it is the Horoſcope did the work, and the *Apheta* is ſet at a diſtance, as if it was not concerned, and ſo you may believe if you pleaſe.

For the uſe of thoſe that are willing to take any pains in the work, either for private ſatisfaction or publick uſe, the time of his Birth given by *Argol*, is *December* 13. *hor.* 7. *min.* 49 *mane* 1521. *Lati.* 43, and four degrees of ♍ Aſcending; whoſe oblique Aſcention is 298 degrees 14 minutes, and the Planets I did Calculate from the *Caroline* Tables were theſe:

☉	1	5	♑	♀	21 47 ♏
♂	11	35	♑	☿	16 39 ♑

Argol gives us the Nativity of Pope *Urban* the Seventh, who was made Captain General of *Christ's Church* (Pope I mean) the 15th of *September* 1590, and dyed within twelve days afterward. He was born the 4th of *August*, at 22 minutes past 7 of the Clock in the Morning 1521. *Lat.* 42. and ♂ ☉ ♀ ☿ ☽ are Calculated by the *Caroline* Tables as you see.

			Latitude
♄	11 15	♒	0 56 *S.*
♃	13 36	♐	0 35 *N.*
♂	7 55	♎	0 6 *N.*
♀	20 14	♌	5 0 *S.*
☿	0 10	♍	1 8 *N.*
☽	11 52	♍	2 56 *N.*
☉	20 35	♌	
☊	17 32	♎	

The right Ascention of the Midheaven is 72 57, and they tell you that the Midheaven to the Trine of *Jupiter* gave him his Preferment; and the Ascendent to the Square of *Saturn* gave his Death. But how they will manage the Stars to make it out, remains a mystery to me: For he was chosen Pope the 15th of *September*, sickned the 17th, and dyed the 28 of the same Month 1590. being then 69 Years of Age and almost two Months. Now consider, the Midheaven to the Trine of *Jupiter* in *Zodiaco* is by Direction Ark 63 8. and the Ascendent to the Square of *Saturn* is Ark 69 53. the difference is almost 7 degrees; then how could these two come together? and you see the preferment and death fell out both in a Month; and therefore there must be some other cause for both these Accidents, than what is here asserted in their own way; and to be further plain and open with you in the point, the Ascendent to the Square of *Saturn* true, came up 6 or 7 years before his death, and the Midheaven *ad* Trine *Jupiter*, a long time after it.

Now upon the result of all, I am of the opinion, that the Midheaven to the Body of *Venus* gave him his Preferment, and the Ascendent to the Square of the *Sun*, and *semiquadrate* of *Mars*, gave his death,

death, which came all up at a time; and 'tis possible there might be a little poison in the way, as he says there was a suspicion of; for *Venus*, who is concern'd in his Death, as well as in his Preferment, is indeed imbuted with the Rays of *Saturn*, and may be justly suspected. But if this is allowed, we must make an alteration in the Figure of about 15 Minutes in time, which is no great matter in the thing, according to their Rules and Practice.

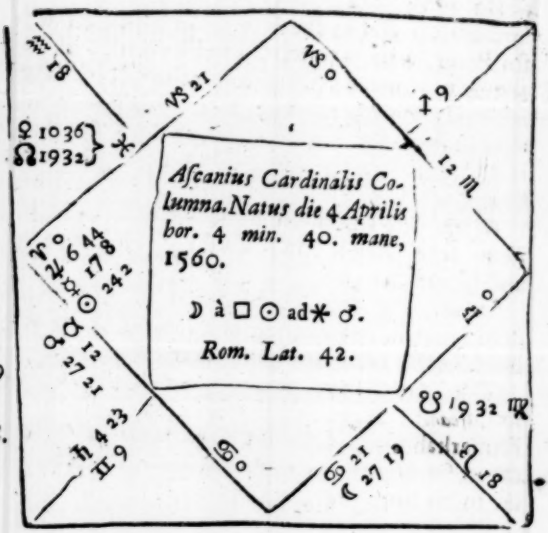
Object. But perhaps some may say, Why did not the Rays of *Venus* save, seeing you tell us they do, even by their Squares and Oppositions?

Answ. 'Tis true, I do assert it, and say the Rule will hold; but in this case she is excepted by the Rule, because she is under the *Sun*-beams, and therefore cannot.

The next I have pitched upon is the Nativity he gives us for *Ascanius Cardinalis Columna*'s time of Birth, and it is a pretty Remarkable one both for Arguments of Greatness, and Directions for Death; as you may see by the Figure that followeth, set to his time, but my Division of the Heavens.

Ascanius

Lat. Planet.
♄ 1 34 *S.*
♃ 1 8 *N.*
♂ 0 39 *N.*
♀ 0 45 *S.*
☿ 1 10 *S.*
☾ 4 00 *N.*
R. A. ⊕ 109 44
Dis. Ab. J. C. 16 22



This is indeed a very good Position for Preferment; for here we find *Jupiter* on the Ascendent, the *Sun* in it, in his Exaltation, the *Moon* strong in Trine to the Ascendent. *Mars* who hath dignities in the Tenth, is in Sextile to the *Moon*, and in Trine to the Midheaven: *Venus* is in her Exaltation, and in a Zodiacal parallel with *Jupiter*. Sure this man could not want friends in his time, nor indeed did he; for you see he was made a Cardinal early, and this by the Intercession of the King of *Spain*; and had Nature been so kind to have prolong'd his days, he had certainly obtained the Infallible Chair, and been called his Holiness; but we have but two Accidents to correct by, and they are these following.

Aged 26 years and almost 10 months, he was made Cardinal, and as *Argol* says on the Midheaven to the Square of the *Sun*, and the Part of Fortune to the Body of the *Moon*.

Aged 48 years, one month, and 14 days, *Anno* 1608. *May* 17. he dyed of a Fever and a Cholerick Disease; he had then, says *Argol*, the Ascendent to the *Bull's Eye*.

As

As to the First of these Directions, it seems so improbable to suit to the Accident of Preferment, that no body, I think, can in reason allow it. For if he had been under two or three good Directions at that time, the Midheaven to the Square of the *Sun* would have knockt it all dead, and have made it ineffectual; for the Midheaven to the Square of the *Sun*, creates Foes not Friends; and therefore I am of opinion some other reason must be given for that Preferment, than those laid down by our Author.

As to his death, and the reason given for it, I cannot imagine *Argol* himself thought it would be believed; and I dare say my Reader will be of my opinion, when he hears what I have to say in the case. The Horoscope meets the *Bull's Eye* in the 14th degree of *Gemini* with Latitude (and I hope he doth not intend it without; if he doth, the Error is the greater; for there is no such Direction) so that he lets the Ascendent pass by the body of *Mars*, Lord of the Eighth, near the *Pleiades*: After that, the body of *Saturn* in a violent part of Heaven: And a little after that, to the Square of *Venus* out of the Twelfth; and after these three Directions, he kills him with this silly foolish thing not to be imagined by any Artist that hath had either Reading or Experience; To pass the bodies of both the Malefick nearly in Conjunction, and let him dye on the Direction to a fixed Star that hath at least 5 degrees of Latitude. Can you imagine, Reader, that *Mars* or *Saturn*, or both together had not as much power to kill as the Bull's Eye? Or can you give me any reason why *Saturn* or *Mars* should not kill? If you can, I am sure you know much more of Astrology than I am Master of, provided the reason you give will hold in any other Nativity where the same Directions, or either of them happen. But that which makes the thing more improbable is, That the *Sun* is in the Ascendent and Giver of Life. And though I know that the Ascendent to the bodies of *Mars* and *Saturn* could not kill; yet the stress of my Argument lieth in this, That if it was possible or probable for the *Bull's Eye* to kill, Why should not the bodies of *Saturn* and *Mars* do it more effectually before?

These things considered, are sufficient to convince any doubting Reader that this is not a true Nativity; nor can I judge what

what Scheme may be, becauſe it is not the faculty of theſe kind of Aſtrologers to give us the Eſtimate time, with the Correct, as they call it; but if the time ſhould be near this, I think it is reaſonable to conclude, That the *Sun* to the *Mundane* parallel of *Mars*, followed by the *Mundane* parallel of *Saturn*, is a very ſuitable Direction to give ſuch an effect as is reported by our Author: For as I have before given it in poſitive terms, That the Aſcendent directed cannot kill; ſo I am as poſitive on the other hand, that in this Nativity the *Sun* muſt be directed for death, its time and quality.

But, perhaps, ſince I have asked why the Aſcendent to the bodies of *Saturn* and *Mars* did not kill; I may alſo be asked, why the *Sun* to the bodies of *Saturn* and *Mars* did not kill, ſeeing he paſſed them both; I confeſs it is a fair Queſtion, and ought both to be asked and anſwered. Firſt, The Nativity is vital, and thoſe Directions came up young; and when the *Sun* came to the body of *Mars*, he came alſo to the Sextile of the *Moon* followed with the *Mundane* Sextile of *Venus*; and when the body of *Saturn* came up, that could by no means kill, becauſe it was ſucceeded by the Sextile of *Jupiter*, and Square of *Venus*, according to the Doctrine of *Ptolemy*.

Argol tells us, *Lewis* XIII. King of *France* was born the 27th of *September*, at half an hour paſt 10 at Night, 1601. under the Pole 48. and he makes 9 of *Cancer* Aſcend; it is the ſame Figure that is printed in the *Collect. Genitur* by *J. G.*

He ſays, That by *Saturn*'s being in the Fifth Houſe he was kept without Iſſue for 20 years; but upon the Midheaven being directed to the Trine of *Venus*, in 1637. the Prolifick Faculty was reſtored, and in 1638. he had a Son, or at leaſtwiſe his Wife had one. Now who would not believe Aſtrology, that ſees it ſo fairly and ſo fully verified, That after 20 years being *ſine Potentia Generandi*, the Midheaven to the Trine of *Venus* ſhould ſet him in order, and ſtir up that Faculty, which was either deficient from his Birth, or long debilitated by ſome accident. This is a myſtery that ought to be recorded in the memory of every Artiſt, if it be true: Indeed had there been no other man within Five hundred miles of her, I might have been wrought upon: But we, at this day, are better informed than to believe as *Argol* did: And beſides, if this ſhould be true, it would make every Woman

Woman that hath a barren Husband, wiſh to have this happy Trine of *Venus* come up often; nay, twice a year if poſſible. The truth is, the Queen had Two Sons, but that the King or the Trine of *Venus* did get them, I do not believe one word of it.

He tells us alſo, That in 1639. and 1640. he had his Aſcendent directed to the Square of *Saturn*, which cauſed a Defluxion of Humors, and a Debility and Decay of the natural Heat; and in the year 1643. upon the Aſcendent directed to the Antiſcion of *Mars* he dyed. Pray conſider the whole matter together; *Mars* is in 5 degrees of *Leo*, and *Saturn* in almoſt 9 of *Scorpio:* So that the Aſcendent muſt come to the Body of *Mars* before the Square of *Saturn*, and yet neither of theſe Two had power to kill him, though *Saturn* was Lord of the Eighth Houſe. But when theſe Two were over, the Aſcendent to the Antiſcion of *Mars* killed him; which is indeed no Direction, for it is not poſſible to direct the Angles to the Antiſcions of any Planets with ſucceſs, notwithſtanding the cuſtom of doing it often. But if we ſhould allow that Direction for his Death, as he gives, will any man believe that the Body of *Mars* had not as good an Authority to kill as his Antiſcion had that came after it? I know what Anſwer they will make me in that caſe; and that is, That the Body of *Mars* and Square of *Saturn* gave him that lingring diſorder, of which he dyed afterward. If ſo, Why do they bring in a third to do it, if the two did it before? and in that of the Square of *Saturn*, by their own Rules, as Lord of the Eighth, he ought to do it himſelf without a partner. Compare this with the Nativity of *Sebaſtian* King of *Portugal*, where only a ſingle Square did the work, and yet not Lord of the Eighth neither, and yet the *Moon* giver of Life. In the Nativity of Cardinal *Pius*, *Aſcend. ad* □ ♄ killed with the help of the Terms of ♂. In the Nativity of *Feltrius* Duke of *Urbine*, the Aſcendent to the Trine of *Saturn* killed; and in Cardinal *Ludoviſius* the Aſcendent to the Body of *Saturn* did it, with divers more I could give you out of this Author; and yet in this of *Lewis*, *Mars* and *Saturn* together could not do it; and now I leave it to you to judge of this kind of Doctrine.

Franciſcus Maria Cardinalis Farneſius was born (ſays *Argol*) *Auguſt* 14th, *hor.* 15. *min.* 7. *P. M.* 1619. Pole 44. and *Cancer* 28 Aſcending.

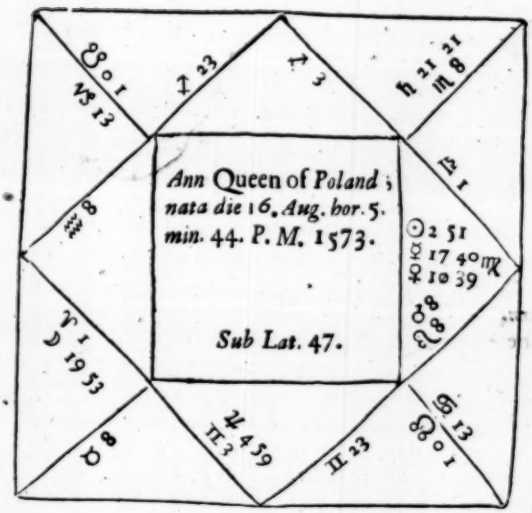
This man was made Cardinal *December* 4th 1645. on the Midheaven to the Antiſcion of the *Sun*.

And he dyed *July* the 12th 1647. on the Aſcendent directed to the Sextile of *Saturn* in Signs of long Aſcention, having for 6 months laboured under a Diſorder of the Bowels, and a conſtant excretion of Cholerick Humors.

Can any man believe theſe two Reaſons given for his Preferment and Death? two ſo improbable, if conſidered in themſelves, though he brings in the *Sun* to help for his Death; and it is reaſonable to believe ſomething of that; but for the Antiſcion of the *Sun* for his Preferment, it is very vain and idle. The truth of all is, if he was born near this time, he was made Cardinal on the Midheaven to the Sextile of *Venus*; and he dyed on the Aſcendent Hileg to the Square of *Mars* and Body of the *Sun*; but the diſorder of his Bowels was cauſed by the *Moon* directed to the Square of the *Sun cum Lat.* and that was the Ground and Cauſe of the Morbifick Matter that gave thoſe conſtant Excretions.

Ann Queen of *Poland*, Daughter to the Archduke of *Auſtria*, was born (ſays *Argol*) the 16th of *Auguſt*, at 44 minutes paſt 5 Afternoon, 1573.

This Queen being great with Child, and troubled with a Catarrh, was on the laſt day of *January*, in the Evening, *anno* 1599. taken with a great Pain about her Heart, and ſuddenly after a violent Palpitation, attended with a ſlight Fever, of which ſhe dyed the next day: And after ſhe was dead, the Child was taken out of her Body, and Baptized, and dyed alſo within an Hour. For this Accident of her Sickneſs and Death, he gives the Aſcendent to the Oppoſition of *Mercury* Lord of the Fifth (becauſe ſhe was with Child) and to the Trine of *Saturn*, who hath Dignities in the Eighth; and yet the *Sun* in the Seventh, giver of Life. *Oh this wonderful Aſcendent!*



Lat. Planet.

♄ 0 35 *N.*
♃ 0 55 *S.*
♂ 1 7 *S.*
♀ 1 27 *S.*
☿ 1 12 *N.*
☽ 4 48 *S.*

You have heard her Diſeaſe and Death, and the reaſons aſſigned for both, which I cannot by any means allow, or be induc'd to believe; for if the Aſcendent by Direction could kill her then, why did not the Aſcendent to the Square of *Saturn* and Oppoſition of the *Sun* kill her long before? Nay, by the Rule that *Argol* manageth his Practice, *Saturn* ought to have killed her, becauſe he is Lord of the Eighth (as he ſtiles him) and in *Scorpio*, a violent Sign, and the *Sun*'s Oppoſition comes within 6 degrees after his Square, which would certainly have proved mortal if the Directions to the Aſcendent could have kill'd her. And beſides, *Mars* in direct Oppoſition to the Aſcendent would have ended the diſpute of Life in the firſt Year of her Age, or elſe have put it in very great danger.

If you pleaſe to give your ſelf the trouble to examine his Book, you will find he kills Cardinal *Blanchettus* on the Aſcendent to the Oppoſition of the *Sun*, and there giver of Life, as in

this *Queen*'s Caſe. And in Cardinal *Zacchia Jannen*, the Aſcendent to the Square of the *Sun* kills. So in *Gonzague* Duke of *Mantua*, the Aſcendent to the Body of the *Sun* killed him as dead as a Herring. The like you may ſee in many more, as Cardinal *Placentius*, *Cardi Vidonius*, &c. and do you think that the *Sun* hath not as much Power to kill here, as in thoſe Caſes? for which reaſon I doubt the Truth of this Nativity, and muſt be better ſatisfied in the point before I believe it, do you as you pleaſe.

When you come to conſider the thing fairly, and to compare the Directions in one Nativity with thoſe in another, you will either conclude Aſtrology to be a ridiculous idle Study, or elſe that the Pretenders to it do not underſtand what they would have the world believe they do; for it is certain the Aſcendent to the Square of *Saturn*, or Oppoſition of the *Sun*, ought to have the ſame effect in one Nativity as they have in another, or elſe Rules of Exception laid down, that we may know when they are to be relied on, and when not; which to this day was yet never done; but they go on like a Drift of Carriers Horſes in the ſame Track; and ſo long as they all agree to be ignorant, they are very well ſatisfied, and one defends another in it; but if any one ſteps out of the common Road, preſently he is cried down for an Innovator, and an impertinent Fellow, becauſe he demands Reaſons for their Practice, and deſires them to make their Art all of a piece, and that their Rules may agree, and alſo have the ſame effect in one Nativity as in another; but you know what the Policy of *Demetrius* was, and alſo on what bottom it was founded.

I confeſs it is a hard matter to determine whether this Nativity is near truth or not, becauſe the eſtimate time is not given to us: But I am ſure this of *Argol*'s is not true, and that for the preceding Reaſons. And now, conſidering ſhe had a Catarrh, I ſhall take that for the original Cauſe of her other Diſorders and Death; and therefore endeavour to aſſign proper cauſes for both; and in the firſt place I determine the *Sun* to be the *giver of Life* without diſpute, and was directed to the Zodiacal Parallel of the *Moon* at 24 years of Age, the Ark of Direction 21 degrees and 29 minutes, which gives in time 23 years and 10 months. He was alſo directed to the Mundane Parallel of *Mars d. d.* Ark 22 degrees 7 minutes, gives in time 24 years and about 5 months, and

and the Oblique Aſcention of the Aſcendent in the Figure that I uſe, is 325 degrees 7 minutes, and theſe Directions ſeem rationally like to be the cauſe both of the Catarrh, Palpitation, and Death of this Queen; and though I cannot ſay theſe Directions will give theſe Diſeaſes exactly in another Nativity; yet I affirm, they ſhall give an adequate Effect and Death alſo, let the Figures be proportional in their poſitions; and yet I dare not affirm this to be the true Nativity for all this, becauſe it may be later, as well as earlier, which I have made it in this my Eſſay.

Argoll ſays, That *Charles Gonzaga*, the firſt Duke of *Mantua*, was born *May* the 6th, *hor.* 12. *min.* 32. *P. M.* 1580. *ſub Pol.* 48. 10 degrees of *Aquary* aſcending; and he tells us, He dyed on the Aſcendent to the Body of the *Sun*: Which perhaps ſome people may believe and depend on. But if you look into other Nativities that he hath given us, you will find he doth not keep to his own Rule; as for example, In that of *Aſcanius Columna*, where the ſame Direction did not prove mortal, and for ought we know, gave nothing at all, for he takes no notice of it, or of its effects on his Health, and he lived many years beyond it. Nor in *Farneſius* Duke of *Parma*'s Caſe; nor in Cardinal *Farneſius*; nor in Cardinal *Bentivoglio*'s; nor in the Nativity of *Edward* Duke of *Parma*; nor in Cardinal *Lenius Romanus*, with divers others, and yet he kills Cardinal *Zacchia Januen* on the Aſcendent to the Square of the *Sun*; a very likely thing, when the Body would not do in all theſe! Therefore pray tell me, Is not this a confuſed Doctrine? how ſhall a man know by their Rules when it will, and when it will not do it, that we may know how and when to rely on it? Now, if I were to manage this Prince's Nativity, I muſt rely on the Directions to the *Moon* for his Death, becauſe the *Moon* is in the Aſcendent, and ſolely giver of Life, and without any ſtraining of the Directions, comes to her own Square *in Zodiaco* at the ſame time, and by altering the time he gives, a little later, ſhe comes up to the Mundane Parallel of the *Sun* at the ſame time alſo, which will undoubtedly kill, not only in this, but in any other caſe where ſuch Poſitions and Directions happen.

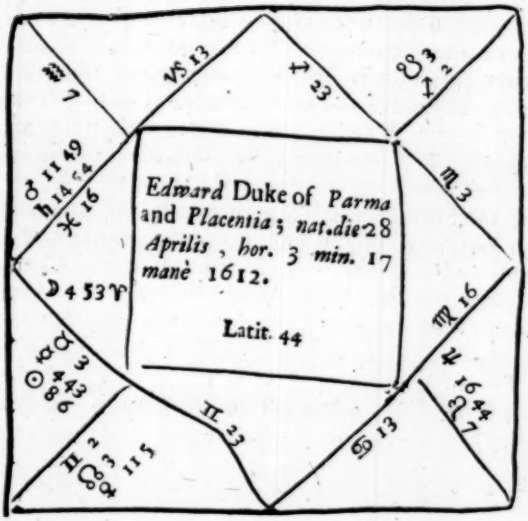
But perhaps ſome little buſy Fellow or other, that hath his Head cramm'd with Heliocentrick Maggots, may ask me: Firſt, Why

Why did not the *Moon* to the Square of *Saturn* kill him? To that I anſwer, I do not believe he was ſo much as ſick upon that Direction, but I am ſure he could not be in danger of his Life, becauſe at the ſame time the *Moon* was directed to the Zodiacal Parallel of *Jupiter*, and the Mundane Sextile of *Venus*, which certainly ſaves againſt any ſingle bad Direction, be it never ſo malefick. Secondly, Why the *Moon* to the Body of the *Sun* did not kill? This, I confeſs is a very bad one, and muſt put his Life in Danger, but I ſhould hardly have judged it mortal for Three Reaſons: 1. The *Moon* had then 5 degrees of Latitude. 2. She was out of the Ecliptick, and in the ſame Parallel of Declination with *Venus*. 3. By her Latitude ſhe was within leſs than 12 degrees of *Jupiter*'s Oppoſition. For which Authority ſee *Ptolem. lib.* 3. *cap.* 14. The Planets Places are as followeth,

♄	17	29	♒	0	51	*S.*	☿	17	53	♊	2 3 *N.*
♃	11	39	♐	0	47	*N.*	☽	6	31	♓	1 26 *N.*
♂	21	31	♓	1	42	*S.*	☉	25	58	♉	
♀	0	58	♋	1	56	*N.*	☊	20		♒	

He tells us, That *Edward* Duke of *Parma* was born the 28th of *April*, at 17 minutes paſt 3 *manè* 1612. *ſub Polo* 48. This Prince dyed *September* the 11th *anno* 1646. being very fat and corpulent. And it was his Misfortune to dye on the Aſcendent directed to the Pleiades, notwithſtanding the *Moon* is Hileg. Here you may ſee he hath broken his own Rule, for he kills the Duke of *Mantua*, juſt now mentioned, with the Aſcendent to the Body of the *Sun*, and yet here you ſee it hath not Power to kill the Duke of *Parma*. Do you think this is not very fine Aſtrology, and fit to be believed? Yes certainly by thoſe that have forfeited their Reaſon, and by no body elſe. See the Scheme,

Thus



Lati. Planet.

♄ 0 44 S.
♃ 1 6 N.
♂ 1 23 S.
♀ 0 49 N.
☿ 1 42 S.
☽ 4 14 S.

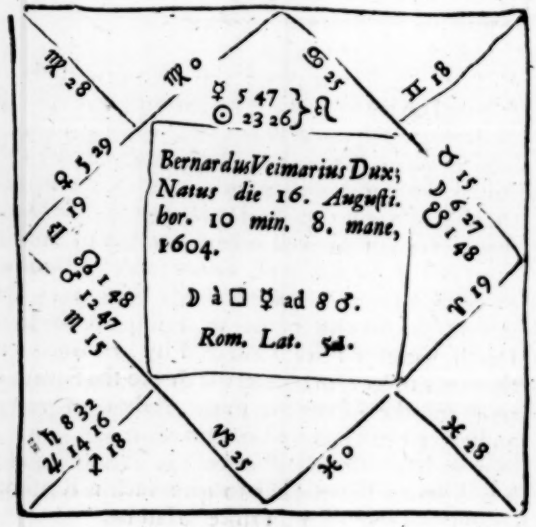
Thus you ſee the wonderful Aſcendent doth every thing, and ſo it will do till ſome witty *Heliocentrick man* can contrive a Scheme of Heaven without a Horoſcope, and then they will be all at a loſs, if not undone. I really think among all the Nativities this Author hath given us, which are 117, he makes at leaſt three fourths of them dye on Directions to the Aſcendent. Why ſhould we not as well believe the *Sun* to the Square of *Mars*, Lord of the Eighth, in Conjunction with *Saturn*, was as likely to kill him as the Aſcendent to the Pleiades? I muſt needs ſay, it ſeems to me one of the moſt improbable Directions to give Death that ever I heard aſſigned by ſo learned a man as our Author was, to let him outlive the *Sun* to the Square of *Mars* and *Saturn*, and the Aſcendent to the Body of *Mercury* and the *Sun*, and every one of them Lords of obſcure Houſes, and at laſt kill him with a little paltry Star of the Third Magnitude; methinks it is below a Philoſopher to give ſuch a Reaſon, and too contemptible a thing for a Prince to fall by.

Again,

Again, can any man believe this to be his true Nativity, when he tells us of his Corpulency and Fatneſs, and yet placeth *Mars* and *Saturn* on the Aſcendent? It is not likely they ſhould make a man corpulent, they commonly make peeviſh, moroſe, uneaſy people; and I believe you will conclude with me, That they are ſeldom fat, and, I think, I may ſay, never to exceſs. Upon the whole matter, I am certain, this Scheme is not true; nor am I able to ſay what Figure is true; but with a little alteration, I think, the *Moon* (being Hileg) comes to the mundane Parallel of the *Sun*, and might kill, being ſucceeded by the Squares of *Saturn* and *Mars* in the Zodiack; but if the Aſcendent by Direction could have killed at any time, he had never outliv'd the Body of the *Sun*.

Argoll ſays, *Bernardus* Duke of *Veimar* was born *Auguſt* the 16th, 8 min. paſt 10 of the Clock before Noon, 1604. *ſub Polo* 51. as you may ſee by the Scheme it ſelf.

Lat.	Planet.
♄	1 32 *N.*
♃	0 18 *N.*
♂	1 20 *S.*
♀	3 32 *S.*
☿	0 32 *S.*
☽	0 23 *S.*



This

This Prince going from *Basil* to a Fortreſs not far diſtant, on the 15th day of *July*, 1639. perceived himſelf to be ill, and therefore haſtned to *Naumburg*, where he died on the 18th of the ſame month; and being opened, the Phyſicians found his Liver and Spleen hard, and his Lungs corrupted; which they attributed to his conſtant Labour of Body, and Anxiety of Mind. For his Death, *Argol* ſays, he had the Aſcendent directed to the Body of *Mars*, and yet both *Sun* and *Moon* in Aphetical places. Thus you ſee, according to Cuſtom, he was ſent out of the world by the power of the Aſcendent, which had no power at all to kill, if you will know the truth of it. You may be certain the Time was not given to 8 minutes, but either at 10, or half an hour after it; and that he did alter the time to make the Aſcendent come to the Body of *Mars* for his Death. And you may be ſure that this was done after he was in his Grave; for if the Prediction for his Death had been made while he was living, they would have been in a ſad confuſion what to have judged able and willing to kill him; for there are divers Candidates ſtand fair for the Election, according to their Rules, as you may ſee by examining the Scheme. Why ſhould not the *Sun* to the Square of *Saturn* and *Jupiter*, or the Aſcendent to the Oppoſition of the *Moon*, or the *Moon* to the Square of the *Sun* in the Eighth Houſe, or to the Oppoſition of *Saturn* there alſo? I ſay, Why ſhould not ſome of theſe have been as likely to kill, as the Aſcendent to the Body of *Mars*. Nay! I can aſſure you, if the Aſcendent to that Direction had power to take away Life, he had never lived ſo long, for the Oppoſition of the *Moon* had done the buſineſs 7 years before. In the next place, conſider how many he lets out live the Aſcendent to the Body of *Saturn* and *Mars* and not kill; this you may ſee in the Nativities of *Sixtus Quintus*, *Urban* VII. *Urban* VIII. *Clement* VIII. all *Popes*; but in the laſt of them it was the Oppoſition of *Mars*, which I do eſteem equally violent with the Body. Nay! in that of Cardinal *Columna* he had the Aſcendent to the Bodies of *Saturn* and *Mars* together almoſt, and yet both their Force had not power to kill him. What do you think of theſe things? Was not this Duke's a very hard Caſe, to be ſent out of the world by that which would kill no body elſe? Let not this be told to the Unbelievers, leſt they laugh you to ſcorn, and ſet your Stars in deriſion.

But perhaps you will now ask me, What I think killed him, ſince I refuſe to believe what he ſays did it? And I care not much if I comply with your expectations, though I dare not be poſitive, becauſe I know not the eſtimate time, but believe it to be later than this printed; and the Right Aſcention of the Midheaven in my Correction is 121 degrees 41 minutes, and the *Sun* beyond all doubt giver of Life, and ſo he would be if the Time were an hour ſooner, or 3 hours later; and therefore I will endeavour to correct according to my Sentiments and Opinion, and leave other men to the Enjoyment of their own, deſiring them to make me happy in the ſight of a better Correction than I give them.

The Directions that I conclude kill'd him, were the *Sun* directed to the Mundane Parallel of *Mercury*, Direct and Convers, and this followed by the Mundane Square of *Saturn*; and I really think that theſe Directions are both ſuitable and probable to produce ſuch Diſtempers, whereof this Duke dyed; I am ſure more likely than the Body of *Mars* by far; and the Operations for them are thus: The diſtance of *Mercury* from the Tenth Houſe is 6 degrees 22 minutes; the diſtance of the *Sun* 24 degrees 5 minutes; the proportional diſtance to be added to *Mercury*'s diſtance is 25 degrees 28 minutes; which gives the Ark of Direction of the *Sun* to the Parallel of *Mercury d. d.* 31 degrees 50 minutes; which turned into time, gives almoſt 35 years, and ſo long this Native did live. And after this, came up the Mundane Square of *Saturn* to the *Sun* thus: The diſtance of the *Sun* from the Cuſp of the Tenth is 24 degrees 5 minutes; the diſtance of *Saturn* from the Cuſp of the Aſcendent is 62 degrees 27 minutes; now, by the Rule of Proportion, I ſay, if 17 degrees 58 minutes gives 24 degrees 5 minutes, what ſhall 19 degrees 29 minutes give? 26 degrees 7 minutes; which is the part proportional to be ſubſtracted from 62 degrees 27 minutes, *Saturn*'s primary diſtance from the Aſcendent, and it leaves the Ark of Direction 36 degrees 20 minutes. And theſe two Directions to the Hileg will appear much more likely to give Death (I mean to one that underſtands it) than the Aſcendent to the Body of *Mars*, which is but a Sham Direction, and nothing in it.

Argoll

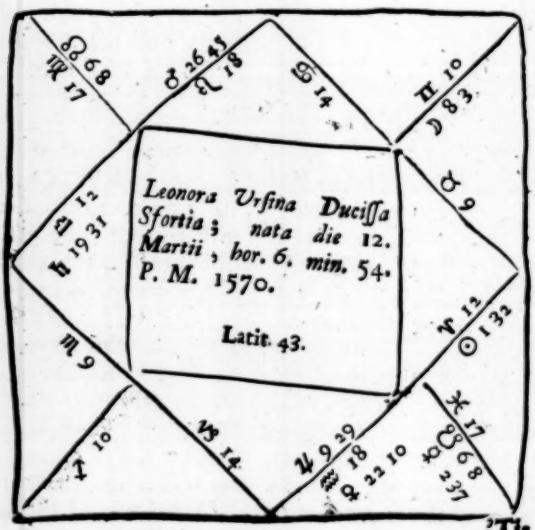
Argoll tells us, *Leonora* Dutcheſs of *Sforția* was born the 12th of *March*, at 7 of the Clock at Night, 1570. *ſub Polo* 43 *R. A.* of the Midheaven 107 degrees 19 minutes; and that ſhe dyed on the Aſcendent to the Oppoſition of the *Moon*, *Mars* to the Trine of *Venus*, and the *Sun* to the *Square* of *Venus*. That ſhe was taken the laſt day of *November* at Night with great Pain in the Reins and Ureters, and Suppreſſion of Urine, attended with a ſlight Fever; and on the 17th of *December* ſhe dyed, being aged 64 years and 9 months, 1634.

Among his 117 Nativities, he kills two on the *Aſcendent* to the Oppoſition of the *Moon*, and they are this Lady for one, and Cardinal *Burgheſius* for the other. In the firſt the *Moon* is Hileg, but in the laſt ſhe is not, ſo that the Myſtery is not lodged in that point. And he lets ſix paſs the ſame Direction without dying, or ſo much as telling us a reaſon for it: And they are *Gaſpar* Cardinal *Matteus*, who had his *Moon* in the Eighth; Duke *Bernard Veimarius*, whoſe Nativity ſee before; Pope *Gregory* XV. *Domina Fœlix Gloveria*, where the *Moon* was Lady of the Eighth; Cardinal *Cobellutius*, who had the *Moon* in the Eighth; and Cardinal *Virilis*, who had the *Moon* there alſo: Theſe all eſcaped on that Direction. And for the other Direction of the *Sun* to the Square of *Venus*, it looks ſo notoriouſly like a Sham, that I am loth to obſerve it, there being ſo many among his Geniture that have paſſed that Direction untoucht either with Sickneſs or Death. And among thoſe I will name only Four of them: Pope *Sixtus* V. Pope *Gregory* XV. Cardinal *Richelieu*; *Feltrius* Duke of *Urbin*; with a great many more, too great a number to name. He alſo makes uſe of another Direction, and that is the *Moon* to the Oppoſition of *Jupiter*, Lord of the Sixth Houſe; but this, as well as the Square of *Venus*, are ſo far from killing, that they would have ſaved, had either the *Sun* or *Moon* been Hileg. Thus by comparing one with another you ſee what Credit is to be given to thoſe Directions that our Author ſays kill'd her; which you find he will not allow to hold in other Nativities, and therefore ſuſpicious here. Nor doth he tell us whether he lays the ſtreſs on the Aſcendent to the Oppoſition of the *Moon*, or the *Moon* to the Seventh Houſe; but in his way, if the Aſcendent to the Oppoſition of the *Moon* could kill

now, why did not the Body of *Saturn* do it when ſhe was young? Sometimes the Sextile and Trine of *Saturn* will kill, and ſometimes the Body and Oppoſition will not; and is not this a ſorry ſort of Aſtrology?

But to what purpoſe do they talk of a Hileg, and never uſe it? All Authors write of it, all Practitioners can ſpeak the word, but to this day I could never find any of them keep to it, except the Learned *Placidus*, who follows *Ptolemy* ſtrictly. In this Lady's Nativity, the *Moon* is moſt certainly Hileg; and becauſe it is a curious caſe, and comes under that Rule of *Ptolemy* concerning Addition and Subſtraction, in his 14th Chapter of the Third Book, I will take the pains to correct the Figure, and ſhew you how naturally it doth anſwer to the Rule in that Caſe, and the time of her Death. The correct Scheme is this that follows, and differs but 6 minutes from his, mine being 6 hours 54 minutes, and his 7 hours *P. M.*; his 13 degrees of *Libra*, and mine 12 degrees aſcending.

105 4



Lati. Planet.

♄	2	47	*N.*
♃	0	49	*S.*
♂	3	48	*N.*
♀	1	14	*S.*
☿	1	37	*N.*
☽	5	13	*S.*

Declin: Planetar.

♄	5	5
♃	18	43
♂	16	12
♀	15	21
☿	9	4
☽	16	34
☉	0	37

'Tis

'Tis needleſs, I think, to quote Authors to prove the *Moon* Hileg; I ſuppoſe, every one will readily grant that the *Moon* within two degrees and an half of the Cuſp of the Ninth Houſe, muſt be allowed Giver of Life in a Nocturnal Nativity, and ſo ſhe is here; and ſeeing we have no other accident but Death, we muſt endeavour to prove her Death by rational Cauſes, and find ſuch Directions as are ſuitable to give thoſe Diſorders that ſhe complain'd of before her Death, which were Pains, with a Suppreſſion of Urine; and for theſe, I ſay, ſhe had the *Sun* to the Mundane Square of *Mars*, that gave the beginning of her Diſeaſe; but the mortal Directions were the *Moon* to the Cuſp of the Seventh, and to the Mundane Parallel of *Saturn*, which I thus work.

The Oblique Aſcention of the *Moon* under the Pole of Birth, is 263 degrees 17 minutes; her diſtance from the Cuſp of the Seventh Houſe, is 68 degrees 13 minutes; which Ark I thus adjuſt according to the Doctrine of *Ptolemy*, in the place before quoted, by Addition and Subſtraction. Thus, I firſt obſerve how many Rays of the Benefick Stars fall between the Cuſp of the Seventh, and the Body of the *Moon*; theſe increaſe the Native's years, and muſt be added to the Ark of Direction. Then I obſerve what Rays of the Maleficks are likewiſe projected in that place; for they diminiſh the number of years, and muſt be ſubſtracted from the Ark of Direction; each of them firſt wrought in proportion to its Ark, *&c.* And to this purpoſe, I find *Venus* caſteth a Sextile to the Seventh, her Quintile, and her Square. *Jupiter* caſteth his Quintile and Quartile thither. *Saturn* ſendeth his Oppoſition, his Biquintile and Seſquiquadrate. The *Sun* his Semiquadrate, and *Mars* his Square. I might have taken notice of *Mercury*, but that I do not find him joyn'd either to a Benefick or Malefick, and therefore paſs him by; for *Ptolemy*'s words are, *Mercurius vero Utris Adjunctus fuerit, hos Adjuvabit.* But in the Table following you may ſee a *Synopſis* of the whole Calculation.

Cuſpis 7. directa.	Aſpects.		Ar.	D.	pa.	pr.
	ad Sextilem	♀	4	16	0	21
	ad Quinti	♃	4	43	0	23
	ad Quintol	♀	18	20	1	32
	ad Quadrat	♃	26	39	2	13
	ad Quadrat	♀	39	10	3	16
	Arcus Directi Addenda.			7	45	

Cuſpis 7. directa.	Aſpects.		Ar.	D.	pa.	pr.
	ad Oppoſiti	♄	8	46	0	44
	ad Semiqua	☉	29	42	2	32
	ad Biquint	♄	43	4	3	37
	ad Quadrat	♂	44	56	3	55
	ad Seſquiquad.	♄	51	40	4	20
	Ab Arcu Directi Subtrahend.			15	3	

In the

In the Right-hand Table you ſee there is 15 degrees 8 minutes, and in the Left-hand Table you find 7 degrees 45 minutes, which muſt be ſubſtracted from the former; and there remains 7 degree 23 minutes to be ſubſtracted from the Ark of Direction, of the *Moon* to the Cuſp of the Seventh 68 degrees 13 minutes, and ſo you have the true Ark of Direction of the *Moon* to the Cuſp of the Seventh Houſe 60 degrees 50 minutes, and this adjuſted according to the Doctrine and Precepts of *Ptolemy*; which you may alſo find approved of and recommended to the ingenious world by the Learned *Campanella*, in his Treatiſe of Aſtrology, *lib.* 4. *cap.* 4. *articu.* 4. where he ſays, *Stellæ ergo interjectæ inter Aphætam & occaſum, vel Radii, non interimunt, ſed beneficæ adjiciunt tempus Vitæ, Maleficæ adimunt.* And this Ark 60 degrees 50 minutes, thus gained, I turn into Time, and that produceth 64 years and 8 months.

The next is the *Moon* to the Mundane Parallel of *Saturn*, *d. d.* and it is thus wrought: The diſtance of the *Moon* from the Midheaven is 37 degrees 55 minutes; the diſtance of *Saturn* from the Midheaven is 94 degrees 32 minutes; then I ſay, by the Rule of Proportion, if 17 degrees 14 minutes gives 37 degrees 55 minutes, what ſhall 14 degrees 18 minutes give? 30 degrees 58 minutes; and this ſubſtracted from the diſtance of *Saturn*, gives the true Ark of Direction of the *Moon* to his mundane Parallel, 63 degrees 54 minutes; and though the *Sun* to the Square of *Mars* gave the beginning of the Diſtemper, and the *Moon* to the Seventh, Death; yet it was this of *Saturn* did ſpecificate the Diſeaſe, and was the true cauſe of the Obſtructions. *Saturnus igitur dominans, mortis adfert exitium per morbos diuturnos, Lienis Labefactationem, Hydropem Caſſioris Inteſtini, aut Matricis dolores*, &c. *Quadripart. lib.* 4. *cap.* 10. And ſo much for this Lady's Nativity; and to let the common Aſtrologers know there is an Aſtrology which they are not acquainted with. The directions follow.

Sol ad □ ♂ *in Zod.*	60 41	64 6	1634
Luna ad Cuſp. Sept.	60 50	64 8	1634
Luna ad par. ♄ *d.d.*	63 54	67 9	

I now

I now come to the Nativity of that moſt Excellent man *Dominicus Molinus, Senator of Venice*, who had Travelled through all *Europe*, *England*, *France*, *Germany*, *Denmark*, *Greece*, *Italy* and *Poland*; who was born (as ſays *Argol*) on the 20th day of *November* 1572. at 2 minutes paſt 10 in the morning, *ſub polo* 45. *R. A.* of *M C.* 217. 15. and here he tells us, that the *Sun* is *Apheta*, and ſeems to lay a great ſtreſs upon it: 'Tis true the *Sun* is Hileg and muſt be ſo owned by every one that underſtands the true Principles. He tells us likewiſe, that he dyed on the 16th of *November*, in the year 1635. being within 4 days of 63 years of Age; and that he dyed of a kind of Fever and Ague, on the Direction of the *Sun* to the Antiſcions of *Mercury* and *Saturn*. It is true, I do allow that he did dye on the *Sun* to the Antiſcion of *Mercury*; but he takes his Antiſcion in 9 degrees and 10 minutes of *Aquary*, and I take mine in 15 degrees and 13 minutes of that Sign. The Pole of the *Sun* is 24. and his oblique Aſcention under that is 256 44. and the Ark of Direction is 68 degrees 27 minutes; which turned into time, gives exactly 63 years; and this immediately followed by the Antiſcion or Zodiacal parallel of *Saturn*. And with this he had alſo the *Sun* to the *Mundane* parallel of the *Moon*, whoſe Ark of Direction is 68 32, and juſt after it the Trine of the *Moon* alſo. Perhaps I may be asked, why the *Sun* to the body of *Mars* did not kill, and the Zodiacal parallel of *Mars* did not do it 10 years before. To that I Anſwer; The parallel could not kill, becauſe it was a ſingle Direction; and the Square of *Jupiter* came up within Eight or Nine degrees after it, and before the Body: The Body of *Mars* could not kill, becauſe the Square of *Jupiter* came up juſt before it, and the Square of *Venus* with it; nor could this give him any danger at all. But the former I judge gave him a ſickneſs, and ſome danger; and for the ſatisfaction of thoſe that would ſet the Figure, I will here give them the Planets places, with their Latitudes.

				Lat.	Plan.
♄	20	6	♍	1 58	*N.*
♃	1	25	♈	1 25	*S.*
♂	23	23	♑	1 23	*S.*
♀	22	44	♎	2 3	*N.*
☿	21	5	♍	1 32	*N.*
☽	16	40	♊	2 23	*S.*
☉	7	19	♐		
☊	15	13	♋		

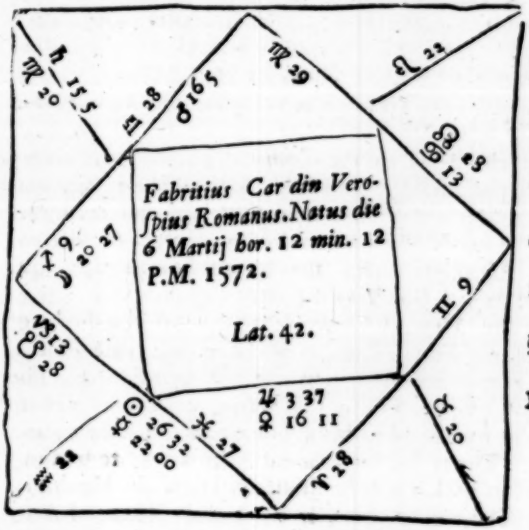
Argol gives us the Nativity of *Veroſpius Romanus*, a Cardinal, born *March* the 6th. *hor.* 13. *min.* 22. *P. M.* 1572. under the Pole 42. the Latitude of *Rome*. But I do ſuppoſe there is a miſtake in the Printer, becauſe the Scheme is ſet to 6 minutes after 12. and the right Aſcenſion of the Midheaven that he uſeth, doth alſo agree to that time, as you may ſee by his Direction wrought: And very near to that time, I ſhall endeavour to give the reaſons for his death and preferment, different to what *Argol* allows, and yet they ſhall be ſuch reaſons as will hold in other Caſes, and not ſerve here only, and no where elſe.

This Native after he had been employ'd in much Publick buſineſs, was at laſt made a Cardinal by Pope *Urban*, on the 30th of *Auguſt* 1627. he then being 55 years and ſix months old almoſt, and this on the Midheaven to the Trine of the *Sun*.

And he dyed the 27 of *January Anno* 1639. as *Argol* ſaith, on the Aſcendent to the *Trine* of *Mars*, having juſt paſſed the Aſcendent to the *Square* of *Saturn*, which he ſays conſumed his natural heat, and gave him an ill habit of body, ſubject to the Dropſy. I confeſs it was a Dog-trick of *Mars* to ſend this old Gentleman out of the World, when *Saturn* had Three quarters kill'd him before, and this done with a Trine, an Aſpect of friendſhip and kindneſs. Nay, It was a jilting trick of *Venus* likewiſe to confederate with *Mars* in the murder; for ſhe ſtood by with her Sextile at the ſame time, and would not ſo much as ſtep in, and uſe her endeavour to ſave the old Prieſt. Thus you may ſee there is tricking above, as well as below; and pray obſerve what a plaguy thing it is, when the Stars and the Aſtrologers agree to knock an old Fellow down.

But

But pray let me ask *Argol* a queſtion or two, or at leaſt-ways his Pupils for him. Firſt, How often he hath known the Directions to the Aſcendent kill, when the *Sun* or *Moon* are in the Horoſcope, and Givers of Life? Secondly, What is the reaſon the Aſcendent to the Trine of *Mars* ſhould kill, when to the Square it did not? For when the Aſcendent came to the Square of *Mars*, it then came alſo to the Sextile of *Saturn*; and in the Nativity of Cardinal *Farneſius* before going, the Sextile of *Saturn* alone did the buſineſs. Thirdly, Why did not the Aſcendent to the Antiſcion of the *Moon*, Lady of the Eighth, kill here, as well as the Aſcendent to the Antiſcion of *Saturn* in *Cardinal Farneſius*'s Caſe; or to the Antiſcion of *Mars*, as in *Cardinal Salviatus*, *Federicus Feltrius*, Prince of *Urbine*; *Vitellius* Archbiſhop of *Urbine*; *Cardinal Creſcentius*, *Laurentius Mancinus*, with others? Or to the Antiſcion of the *Sun*, as in *Cardinal Sabellus*, with divers others too tedious to name: For in my opinion if the Antiſcions can do in one, they ſhould by the ſame Rule have the like effect in another, which you ſee he doth not let them have; and ſo I preſent you with the Scheme of his Birth.



Lat.	Planet.
♄ 2	31 N.
♅ 1	1 S.
♂ 3	28 N.
♀ 0	34 S.
☿ 2	46 N.
☽ 3	13 N.

I do not deny but that the Direction mentioned by *Argol* for his being made Cardinal, is proper enough, if it were true; for no man can deny the Midheaven to the Trine of the *Sun* to be a Direction likely to give a man Preferment, even to the higheſt degree. But inſtead of this he had at that time the Midheaven to the Trine of *Mercury*, who was in the Radix in a Zodiacal parallel with *Jupiter*; and this Direction came up exactly at the ſame time, as any one may try if they pleaſe, whoſe Ark is 51 degrees 36 minutes, which turn'd into time gives 55 years and almoſt ſix months.

As to his death, it was not the Aſcendent to the Trine of *Mars*, but the *Moon* Hileg to the parallel of *Saturn*, *Motu Rapto*, to the parallel of *Saturn in Zodiaco*, and to the body of *Mars Motu Converſo*; and this I do perform by his own Figure, altering only ſome few minutes in the right Aſcenſion of the Midheaven; but I differ with him 43 minutes in the *Moon's* place, becauſe I find her ſo by the Caroline Tables; and with theſe alterations I do perform the operations for theſe Directions with a great deal of eaſe, thus. The *R. A.* of the Midheaven is 179 54. the *R. A.* of the *Moon* is 259. 51. which gives the diſtance of the *Moon* from the Midheaven 79. 57. The part proportional to be ſubſtracted from the *Moon's* primary diſtance is 17. 27. which leaves the Ark of Direction 62 degrees 30 minutes. This turn'd into Time gives 66 years and almoſt Nine months.

The next is the *Moon* to the Zodiacal parallel of *Saturn*; and this is thus performed. The Pole of the *Moon* is 40, and her oblique Aſcenſion under that Pole 277. 44. and ſhe meets the parallel of *Saturn's* Declination in 27 degrees of *Aquary*, whoſe oblique Aſcenſion under the *Moon's* Pole is 277. 44. which gives the Ark of Direction 64 40.

The other is the *Moon* by Converſe motion to the body of *Mars*, thus. The oblique Aſcenſion of *Mars* under the Pole 9 is 196. 37. The oblique Aſcenſion of the *Moon* 263. 12. The Ark of Direction 66. 35. But he that would work it with more exactneſs, ought to take *Mars* his diſtance and the *Moon's*, and with the Horary Times, or *ſemi-diurnal* Arks work, to find out the Fourth number, which muſt be ſubſtracted from the *Moon's* primary diſtance. The way is thus; If the Horary Times of *Mars*

gives

gives his diſtance, what ſhall the Horary Times of the *Moon* give? And that brings out the fourth number, which compleats your work. And thus you may ſee them in order as followeth:

	d.	*m.*	*y.*	*m.*	
Medium Cœli ad △ ☿	51	36	55	5	1627 *made Cardinal.*
☽ *ad paral.* ♄ *Mt. Rapt*	62	30	66	9	1638. *dyed.*
☽ *ad paral.* ♄ *in Zodiaco*	64	40			
☽ *ad* ☌ ☌ *Motu Converſo*	66	35			

Cardinal Gypſius (ſays *Argol*) was born the 14th of *October*, at 50 minutes paſt two Afternoon, 1564. *ſub Lat.* 44. and he makes him 28 degrees of *Aquary* Aſcending, with 14 degrees of *Sagitary* on the Midheaven. This man had paſſed through all degrees of Preferment of the Church from the loweſt to the higheſt except Pope, and was at laſt made Cardinal the 19th of *January* 1626. on the Midheaven *ad* Trine of *Venus*. But at laſt he dyed on the 6th of *April*, on the Aſcendent directed to the *Dragon's tail*, having been about twenty days ſick of a *Diarrhea*, which *Argol* ſays is naturally prefaged by the *Cauda*, with other effects cauſed by the Terms and Trine of *Mars* following it.

This is a bold daring Touch you ſee; for all thoſe improbable Directions that *Argol* hath ventured at before, are nothing to this; and I am ſure that whoſoever can believe this Direction hath power to kill, can believe any thing, nor will there be any impoſſibility that his Faith cannot ſwallow.

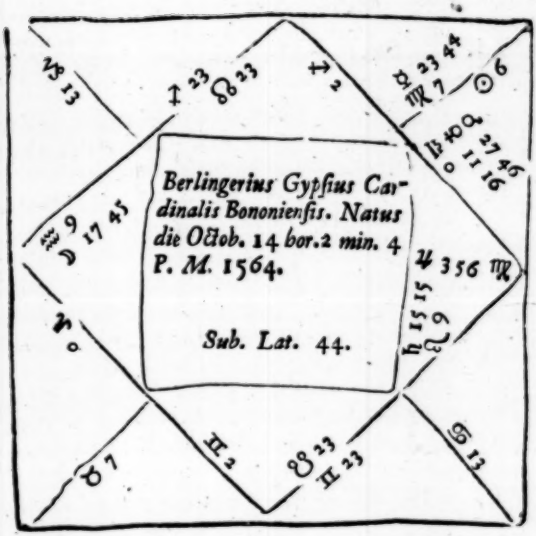
It is ſtrange, and ſeems ſomething improbable to me, that the *Dragon's tail*, which is but an imaginary point, ſhould afford ſuch ſtrange effects as they father upon it. For if you conſider, it is a moveable point, and hath no Light nor Beams, and for that reaſon how it ſhould have ſuch influence as this, I cannot apprehend; but when you have conſidered the Nativity that followeth this, you will ceaſe to wonder here, and remove your admiration thither, becauſe he kills him with the *Dragon's head*. Juſt ſuch a Direction as this doth *Hemminga* make a noiſe with in *page* 90 of his Treatiſe againſt Aſtrology, and that is the *Aſcendent* to its *own ſquare:* And perhaps it may ſerve well enough too with ſuch Aſtrologers as h[illegible]s, who like ſome others, undertook

dertook to write againſt the Art, and yet knew very little more than the name of it only. But to be ſhort with you, theſe and ſuch kind of Directions as theſe are, ſerve only for *Loop-holes* and *Back-doors* to creep out at, when they are conſtrain'd to aſſign ſome reaſon or other to the Reader or Antagoniſt for ſuch or ſuch an accident.

But ſuppoſe I ſhould allow this Direction to be good (which I do not) pray why did not the Aſcendent to the Oppoſition of *Venus* kill, becauſe ſhe is Lady of the Eighth? But I am ſure they can have no excuſe in the caſe, why the Aſcendent to the Square of *Saturn* and the *Moon* ſhould not kill; and this the rather, becauſe *Saturn* hath Dignities in the Eighth Houſe, which makes the caſe more certainly mortal. Nay, the Horoſcope alſo paſſed the oppoſitions of *Mars*, the *Sun*, and *Mercury*, and yet none of theſe could kill him till the *Dragon's tail* came; and after all the hard Uſage by theſe rugged Stars to no purpoſe, it was very unkind of the *Dragon's tail* to come behind him, and like a Foot-pad knock him down cowardly; and yet when this is done, had the *Cauda* known he had been a Clergyman, he had certainly had better quarter for *Jupiter*'s ſake.

It is plain to me, that this Native could not dye on the Aſcendent to the *Dragon's tail*; and therefore we muſt endeavour to find out ſomething more rational and agreeable to Rule, and alſo more probable to be believed by men of Senſe and Skill: And though I do not know the Eſtimate time, yet I will venture to make an alteration of above Half an hour ſooner, and then the *Moon* will be Giver of Life, as you may ſee in the Figure following:

240 ☽



Lat. Planet.
♄ 0 49
♃ 0 45 N.
♂ 0 24
☿ 4 41
♀ 1 31 S.
☽ 4 44 N.

In this Scheme we ſhall have for the time of his death the *Moon Apheta*, directed to the *Mundane* Square of *Saturn*, and to her own *Mundane* Square: That of *Saturn* came up when he was 73 and 6 Months old, and it was that gave him thoſe diſorders of Body, and lingring diſtempers, which afterward ended in a Flux of the Bowels, with death, when the *Moon* came to her own Square in *Mundo*. And this I have known the *Moon* do often when ſhe is a Promittor, *i. e.* gives Fluxes of the Bowels and lingring Diſeaſes; and the Direction is thus: The *Moon* by her Latitude is exactly on the Aſcendent, and her diſtance from the Midheaven is 78 degrees 57 minutes; which being turn'd into time, gives 74 years and about three months, and he lived 74 years and above five months, and dyed in the beginning of *April* 1639. and though it ſeems very probable to be true, yet it is but peradventure, and perhaps it may; I cannot be poſitive it is ſo, but I am ſure far more likely than the *Dragon's tail.*

The

The time of Cardinal *Mantica*'s Birth (as delivered to us by *Argol*) is the 21*ſt* of *March* 1534. at 52 minutes paſt 7 of the Clock in the morning, *ſub polo* 45. He was bred a Civilian, and was very skilful in his Profeſſion, and was for that made Cardinal in *June* 1596. on the Midheaven to the body of the *Sun*, as my Author ſays.

He tells us likewiſe, that by reaſon of many bad Directions to the Luminaries and Aſcendent, he underwent many grievous and tormenting diſtempers of body; yet by the help and aſſiſtance of happy Ingreſſes, he recovered. But at laſt *Anno* 1615. on the firſt day of *February* he dyed on the Aſcendent being directed to the *Dragon's head*; nor doth he uſe any other Direction to aſſiſt it, but makes this ſingle one do the work it ſelf; and this a man would think were a little ſtrange, if well conſidered and examined.

You find he makes almoſt one degree of *Gemini* Aſcending in the Eaſt. The *Moon* is within two degrees of the Cuſp of the Second; the *Sun* on the Cuſp of the Twelfth Houſe, and a *New Moon* preceded the Birth, and therefore the Aſcendent muſt be certainly Giver of Life; which he allows paſſed the body of *Mars*, Square of the *Sun*, body of *Saturn*, and that murdering point the Cuſp of the Fourth, and at laſt turns up his heels with the *Dragon's head*. The tail you know of divers Creatures is believed to have a ſting in it, and particularly the *Dragon's tail*; but why the Head ſhould knock a man down, is very ſtrange.

I know they will tell us, That a man of Eighty years old is eaſily kill'd with any Direction, becauſe his ſtrength is decayed, and the internal Powers are not able to defend themſelves. It is true, that a man of Eighty is ſooner kill'd by a Diſeaſe than one of Thirty; and a bad Direction in one of Eighty ſhall ſooner kill than in one of Thirty or Forty. But then it muſt be a proper Direction, and be according to Rule too, or elſe where is your Art, and the Power of the Stars? but this of the *Dragon's Head* is by no means a proper Direction. Nay, it is indeed no Direction at all to the *Angles*, becauſe it is no Body, nor no Ray; it is nothing elſe but the interſection of the Ecliptick and Orbit of the *Moon*, and the *Sun* and *Moon* may be directed to it; but with

with what effect, you muſt learn by your Experience; tho' I except againſt the *Angles* being directed to the Nodes, by the ſame Rule that I diſallow the Antiſcions to the *Angles*. In a word, *Argol* is the firſt man that I ever did read that allowed the *Dragon's head* the power to kill; nor can I think he himſelf did imagine when he wrote it, that it would be believed and embraced for a truth by any but thoſe who will believe any thing; and I am certain if there was nothing elſe to kill him but this of the *Dragon's head*, he might have lived till this time for ought I know; for among all the 117 Nativities he hath printed in that Book, he doth not let any one dye on this Direction, but this man alone. A very hard fate!

As for his Direction of the Midheaven to the body of the *Sun* for his being made Cardinal, it is, I confeſs, a Direction proper enough for Preferment. But then how doth that for his death agree with your underſtanding? and if you allow one, you are in this caſe confined to the other, which no man of Skill or Reaſon can believe: And it is plain, that he could give no other Direction for his Preferment but that mentioned; and becauſe the Aſcendent to the *Dragon's head* (by that Correction) came up at the time of death, therefore it muſt be that which kill'd him, notwithſtanding the *Moon* in his Figure is Giver of Life: A thing he takes no notice of.

Now if I were to correct this Figure, I ſhould alter it but one degree and a half in the Aſcendent, and inſtead of 0 degrees 43 minutes of *Gemini* Aſcending; I will make 28 degrees 30 minutes of *Taurus*, whoſe oblique Aſcention is 35 degrees 10 minutes, under the Pole 45. and then the Aſcendent will be Hileg, and at the time of death directed to the *ſemiquadrate* of the *Moon*, who is in the Radix in Square to *Mercury*, and in a Zodiacal parallel with *Saturn*. The Ark 77 degrees 55 minutes, which gives in time about 80 years and two months, and before he was 81 he dyed. And for his Preferment I allow him to have the *Sun* in his Exaltation directed to the body of the *Moon*, who was Radically in an exact *Mundane* Trine with *Jupiter*, on the Cuſp of the Tenth, and both theſe ſeem probable to give what he ſays were the effects at thoſe two times: And yet for all this I dare not aſſert this to be his true Nativity, for the reaſons I have often given before. Laſtly, For the ſatisfaction

faction of those that are minded to set the Figure, I will give you the places of the Planets, with their Latitudes, printed by *Argol*, and take my Leave of *Franciscus Cardinalis Mantica Utinensis.*

♄	18	7	♋	0	18	*Sept.*
♃	28	51	♒	0	4	*Mer.*
♂	0	52	♋	2	0	*Sept.*
♀	24	23	♉	3	55	*Sept.*
☿	19	43	♓	1	45	*Mer.*
☽	18	48	♊	4	16	*Mer.*
☉	9	46	♈			
☊	12	0	♌			

Philippus Cardinalis Spinellus was born *January* 4th, *hor.* 10. *min.* 2. *P. M.* 1564. *sub. Lat.* 41. and is a Nativity worth observing: For he tells us, That in 1605. in *March*, he was extreamly subject to Sickness and Danger, and this upon the Ascendent to the Square of *Saturn*, and Terms of *Mars*, but the Square of *Jupiter* following he recover'd his Health.

Anno 1616. On the 26th of *May*, he dyed on the Ascendent to the Opposition of *Mars*, the violent Star in the South Balance, and Square of *Mercury* Occidental and Malefick.

And I should have told you, That in the years 1603, and 1604. he received great Obligations of Favour and Dignity, and was at last made a Cardinal, on the Midheaven to the Body of *Jupiter.*

In the Scheme he sets, we find almost 28 degrees of *Virgo* Ascending, and the *Moon* in the Ascendent, in 4 degrees 37 minutes of *Libra*; the Light of the Time, and certainly giver of Life, and must be directed for Death, and not the Ascendent. Can any man imagine that the *Moon*, directed to the Opposition of *Mars* and Square of *Mercury*, &c. was not as likely to kill, as the Ascendent to those Beams of *Mars* and *Mercury?* Besides, if you please to look into other Nativities, that passed through his hands, you will find he lets the Ascendent pass more destructive Rays, and never kill. For example, in Cardinal *Sabellus* his Nativity, he lets him pass the Ascendent to the Opposition of *Mars*, Square of *Saturn*, and Body of the *Moon*, and live Twenty years

years after it; and all these three Directions came up at the same time, and were three as violent ones as could be; and to make them the more dangerous, *Mars* was Lord of the Eighth House, and in it, and *Saturn* Lord of the Fourth: Which are mighty Arguments of Death and Danger, according to his Hypothesis and way of practice. In the Nativity of Cardinal *Cæsarinus*, he lets him pass the Ascendent to the Square of the *Sun*, Square of *Mercury*, and Square of *Saturn*, and live twenty years after them. Likewise in Cardinal *Lenius*, he lets him pass the Ascendent to the Bodies of both *Sun* and *Moon*, and Opposition of *Saturn*, and no Injury to his Life. The like in *Paulus Burghesius* (*Paul* the V's Nephew) and abundance more, if you will take the trouble to examine them. By which it appears, he hath no fixt Rule to walk by in the case of Death, but rambles from one thing to another, according as it suits his Judgment, when the man is in his Grave.

Nor is it reasonable to believe that the Ascendent to the Square of *Saturn* (as they call it) should give such dangerous Diseases as he says it did, and the *Moon* to the Opposition of *Mars* give nothing; for he takes no notice of any effect it had among those Accidents and Directions he mentions. And yet in the Nativity of *Didacus Herrsera*, the *Moon* to the Square of *Mars* he says is mortal, with a little help of the *Sun* to the Ascendent. And in the Nativity of Cardinal *Simoncellus*, the *Moon* to the Antiscion of *Saturn* is made use of to kill, and yet under the Earth in the Third House: Any Tooth good Barber.

Now I will give you my Opinion in the Correction of this Nativity, and keep strictly to my Rule of giver of Life, and the measure of Time too; nor will I differ much from *Argoll*'s Figure, only 4 degrees in the Ascendent and Midheaven, and 22 minutes in time; and then he dyed on the *Moon* directed to the Zodiacal Parallel of *Saturn*, the Mundane Parallel of *Mars*, and these followed by the Zodiacal Parallel of the *Sun*, which the *Moon* meets in the 19th degree of *Scorpio*. The Zodiacal Parallel of *Saturn* is thus; the Pole of the *Moon* is 39 degrees, her Oblique Ascention under that Pole is 187 degrees 33 minutes; she meets *Saturn*'s Parallel in 15 degrees 48 minutes of *Scorpio*, with almost 4 degrees of South Latitude, whose Oblique Ascention is 239 degrees 35 minutes; from whence substracting the

Moon's Oblique Aſcention, leaves the Ark of Direction 52 degrees 2 minutes: This turned into Time gives 52 Years and 2 Months.

The *Moon* to the Mundane Parallel of *Mars* is thus; Oblique Aſcention of the Aſcendent is 182 degrees 2 minutes; the Oblique Aſcention of the *Moon* is 187 degrees 52 minutes; her diſtance 5 degrees 50 minutes; the diſtance of *Mars* his Oppoſition 47 degrees 33 minutes; to which adding the part proportional, 4 degrees 41 minutes, gives the Ark of Direction of the *Moon* to the Mundane Parallel of *Mars*, *Directione Directa*, 52 degrees 14 minutes, which turned into Time gives 52 Years and 4 Months.

As to his Sickneſs in 1605. on the Aſcendent to the Square of *Saturn*, it is wholly falſe, for that came up at 28 years of age, and could indeed give little or nothing. But the true cauſe of that was, the *Moon* to the Oppoſition of *Mars*, *cum Lat.* whoſe Ark of Direction is 41 degrees 3 minutes, which gives in time 41 years almoſt, and with it the Square of *Mercury*.

As to his Preferment, I cannot deny the Midheaven to the Body of *Jupiter* to be a likely Direction to give Preferment; but yet I do not think it was that did immediately precede his being made Cardinal; nor do I think it did him any ſervice at all conſiderable, becauſe the Body of *Saturn* went before it, and the Oppoſition of *Mercury* followed it: But the Direction that I think gave it, was the *Sun* to the Sextile of *Mercury* in the Zodiack, and *Venus* Lady of the Aſcendent to the Sextile of *Mars*; but that which I judge was moſt powerful, were two good Revolutions 1603, and 1604. and excellent ſecondary Directions to aſſiſt them. Thoſe that will ſet the Figure, I will here give them the Planets Places as followeth.

♄	0	6	♌	0	25	North.
♃	4	6	♌	0	42	
♂	8	20	♉	1	26	
♀	28	37	♍	1	9	South.
☿	29	29	♐	0	33	
☽	4	37	♎	5	15	
☉	23	54	♍			
☊	6	55	♍			

Michael

Michael Cardinalis Mazarinus was born (ſays *Argol*) the 28th day of *Auguſt*, at 56 minutes paſt 7 of the Clock at Night, 1605. Latitude of 42.

That he was made a Cardinal by Pope *Urban* VIII. on the 7th of *October*, 1647. on the *Part of Fortune* to the Antiſcion of *Jupiter*, Lord of the Ninth, and the Trine of *Mars*, Lord of the *Medium Cœli* in the Terms of *Venus*.

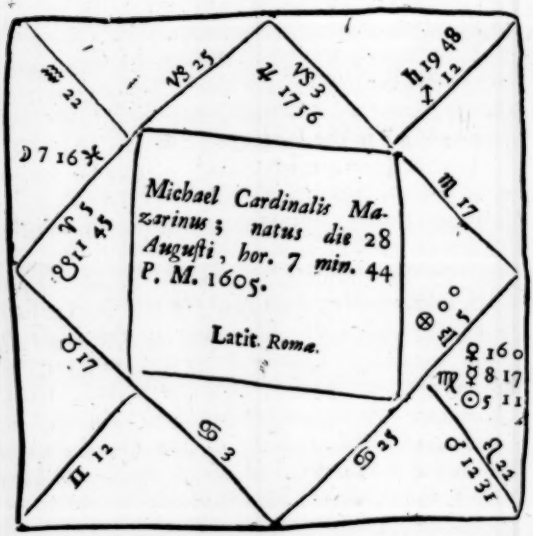
That he dyed *Auguſt* the 31ſt, in 1648. on the Aſcendent directed to the Sextile of *Mars* and the *Bull's Eye*. The Occaſion of it was thus; As he was walking, on *Auguſt* the 17th, a Nail happened to run into his Foot, which in the Night following put him into a Fever, of which he dyed 16 days after.

How many Nativities ſhall we find in *Argol*'s *de Diebus Criticis* that have paſſed the Aſcendent to the *Bull's Eye*, nay, to the Square and Oppoſition of *Mars* too, and never dyed? and yet here the Sextile of *Mars* does the buſineſs, with the help of the *Aldebaran*. A man would have thought that the Aſcendent to the Square of *Mars*, Lord of the Eighth, or to the Square of the *Sun* and *Mercury*, had been more like to have done the Old man's work than the Sextile of *Mars*; but he outlived all them, and fell by a ſilly ſort of a Direction at laſt. They may talk what they pleaſe of the Aſcendent to the Sextile of *Mars*, but I do aſſure them, it did not come up till 29 years after this man was in his Grave; and you ſee when they cannot find Squares and Oppoſitions ſufficient to kill, then they make ſhift with Sextiles.

But that which ſeems more ſtrange than that of *Mars*, is the *Moon* to the Antiſcion of *Jupiter*, when indeed there was no ſuch Direction in nature at that time, nor never could be in this Nativity, becauſe the *Moon* haſtens to her *South Node*; and when ſhe hath paſſed that, both their Latitudes are of the ſame Denomination; and for that reaſon ſhe could never reach the Parallel of *Jupiter* in the Zodiack in this Figure. And in theſe words I have given you light enough, if you are willing to underſtand it; and ſo I come to ſhew you the Figure and my Correction.

272 45

Lati.	Planet.
♄	1 7 N.
♃	0 30 S.
♂	1 10 N.
♀	1 24 N.
☿	1 30 N.
☽	2 46 N.
A. R. ⊕	192 24
S. Di. Ark	84 18
Diſt. à do.	7. 3 57



Argoll hath 5 degrees of *Capricorn* in the Midheaven, whoſe Right Aſcention is 275 degrees 34 minutes, and the difference between us you ſee is but 3 degrees in motion, and 12 minutes in time; and my Directions I prove it by, are as followeth.

For his being made Cardinal, he had the *Moon* directed to the Zodiacal Parallel of the *Sun*, who, you ſee, is both in a Zodiacal and Mundane Trine to *Jupiter* in the Tenth Houſe; and this Parallel the *Moon* meets in 29 degrees 12 minutes of *Aries*, with 1 degree 30 minutes South Latitude; the Pole of the *Moon* is 36 degrees, and her Oblique Aſcention 372 degrees 25 minutes; and the Oblique Aſcention of the Occurrent Place is (with the Circle) 380 degrees 12 minutes; the Ark of Direction, hence emerging, is 37 degrees 37 minutes; and this turned into Time gives very near 42 years; and this is no ſtrained Direction, but ariſeth naturally from the true Motion, and is very likely to give the Preferment he then had.

As

As for his Death, the Aſcendent had nothing to do in it, nor any Direction to that Point; for it is moſt certain that the *Part of Fortune*, or *Jupiter*, is *Hileg*, according to the Doctrine of *Ptolemy*. The *Part of Fortune* hath a right to it by Poſition, and a full *Moon* preceding, and then the Correction is as I have ſhewed you in the Figure, and the Directions that ſuits the Time of Death is the *Part of Fortune* to the Square of *Mars*, and Body of *Saturn* following it. And the Operation of it is thus; the *Part of Fortune* is diſtant from the Seventh Houſe 3 degrees 57 minutes; the diſtance of *Mars* from the Fourth Houſe is 42 degrees 15 minutes; from thence taking the part proportional 3 degrees 25 minutes, leaves the Ark of Direction 38 degrees 50 minutes: Which turned into time gives 42 Years and 11 Months almoſt; and he dyed when he was 43 Years and 3 days old.

Jupiter hath the right of being Apheta by dominion, as diſpoſing of the *Moon*, and the preceding Oppoſition, and beholding the *Moon* and the *Part of Fortune*; and then it is but making *Argoll*'s time about 20 minutes later, and then *Jupiter* meets the Mundane Parallel of *Mars* at the time of Death, and this followed by the Oppoſition of the *Sun*, which would alſo certainly kill if *Jupiter* were Hileg.

Now after all, I do not tell you my Correction is true, nor am I certain there was ſuch a man born at the time he gives, and yet the caſe is the ſame as if it were true; for a man may ſhew his Skill upon a falſe Nativity as well as a true one: For he that miſapplies a true Rule, or makes uſe of a falſe one, in a *Falſe Nativity*, will do the ſame in a *True One*, and therefore I can as well judge of a man's ability by his handling of the one as the other. And ſo I leave this Nativity to your Judgment and Conſideration.

Cardinal *Urſinus* was born *December* the 20th day, at 28 minutes after 11 of the Clock before Noon, 1592. Latitude of *Rome*; and he dyed the 22d of *Auguſt*, in 1626. being 33 Years and 8 Months old: And this on the Aſcendent to the Oppoſition of *Mars*, as *Argoll* ſays, and yet the *Sun* Giver of Life in the Midheaven.

Now

Now to ſhew you, That *Argoll* doth not keep to his Rule, pray obſerve the Nativity of Cardinal *Gypſius* (mentioned before) where the Aſcendent is Hileg, and there you will find he lets him outlive the Aſcendent to the Oppoſition of *Mars* in the Eighth Houſe, and the *Sun* in Conjunction with *Mars* beſides, and yet both theſe could not kill him.

Likewiſe in Cardinal *Blanchettus*, who had *Mars* in the Eighth Houſe alſo; and yet he paſſed the Aſcendent to the Oppoſition, and lived many years beyond it.

The ſame you may alſo ſee in Cardinal *Burghefius*, who outlived his Aſcendent to the Oppoſition of *Mars*, and many years beyond it.

You may likewiſe obſerve the ſame in Cardinal *Sabellus*, in Pope *Clement* VIII. and divers others that I could ſhew you, were it not for preſſing on your Patience.

When you have conſidered theſe, pray think with your ſelf, what reaſon we have to believe it killed this man, and yet ſo many eſcaped it with their Lives; nay, it hath as little or leſs reaſon to do it here than in any of them, becauſe the *Sun* is moſt certainly giver of Life in this Nativity, and in Conjunction with *Jupiter* too in the Tenth; as you may ſee by the Figure ſet to my Correction and diviſion of the Heavens: Which Correction doth not differ much from *Argoll's* Time that, he ſays, is the true one: He makes the Right Aſcention of the Midheaven 261 degrees 35 minutes, and mine is 264 degrees 20 minutes: He makes 22 degrees of *Sagitary* culminating, and I make 25 as followeth.

264 20

Lat. Planet.

♄ 0 51 *S.*
♃ 0 29 *N.*
♂ 0 25 *S.*
♀ 1 5 *N.*
☿ 1 55 *N.*
☽ 3 46 *N.*

This man you have heard dyed *Auguſt* 22*d* 1626. being juſt 33 years and 8 months old, and not upon the Aſcendent to the Oppoſition of *Mars*, as he ſays; but on the *Sun* Giver of Life to the *Mundane* parallel of *Saturn* Direct and Converſe, and to the Oppoſition of the *Moon* ſoon after. The Operations are after this manner: The diſtance of the *Sun* from the Tenth is five degrees 34 minutes, diſtance of *Saturn* from the 4th Houſe is 32 degrees 51 minutes: The *ſemidiurnal* Ark of the *Sun* is 66 degrees 54 minutes, *ſeminoctturnal* Ark of *Saturn* is 70 degrees 36 minutes. Theſe give the *Sun's* Secondary diſtance in the Converſe Direction 31 degrees 8 minutes; which added to the primary, gives the true Ark of the *Sun* to the *Mundane* parallel of *Saturn* Converſe, 36 degrees 42 minutes; this turn'd into time gives 33 years and 8 months. In the direct Direction thoſe motions above give the Secondary diſtance of *Saturn*, 5 degrees 52 minutes, which added to the primary, gives the true Ark of the

the *Sun* to the *Mundane* parallel of *Saturn* 38 degrees 43 minutes; and the *Sun* to the oppoſition of the *Moon* comes up between them both, Ark 38 degrees 25 minutes; as you may ſee if you pleaſe to try them your ſelf. The *Moon* you ſee is in Square to *Mars*, and in this caſe ſpecificates the Diſeaſe, which he ſays was a Cholerick diſorder, and conſidered together, are much more likely to give death then the Aſcendent to the oppoſition of *Mars*, which you find kills but ſeldom, and in this man's caſe wholly denied; the Directions follow.

☉ *ad paral.* ♄ *D. C.*	36	42	33	8	1626
☉ *ad* 8 ☽ *S. L.*	38	25			
☉ *ad paral.* ♄ *D. D.*	38	43			

There is one thing I have to obſerve on this Nativity, and the poſition of *Mars* in the Eighth Houſe. *Morinus* forms it into a Rule, and tells you that whenever *Saturn* or *Mars* are in the Eighth, on the Midheaven to their Square in *Zodiaco*, the Native dies by violence, and for the moſt part the Hand of Juſtice. And *Argol*, in the caſe of *Montmorancy* the *French* man, follows that Rule, and tells you he dyed (that is, was beheaded) on the Midheaven to the Square of *Saturn*. Indeed he joins another Direction with it, which is the Part of Fortune to the Antiſcion of *Mars*; but for that he knew nothing of it, for the other Direction bears the burthen. Now pray compare this of the *Duke* of *Montmorancy*, with *Marſilius Landrianus*, who had both *Saturn* and *Mars* in the Eighth, and yet did paſs both their Squares by 36 years of Age, and I believe he had no trouble upon either: But whether he had or not, he lived 30 years beyond them. Likewiſe *Cardinal Gypſius* (before mentioned) hath *Mars* in the Eighth, and yet was not put to death on the Midheaven to the Square of *Mars*, but outlived it at leaſt Thirty years, for he dyed at 75. Alſo *Cardinal Spinellus* had *Mars* there, and outlived that Direction Eleven or Twelve Years. *Cardinal Burgheſius* had *Mars* there alſo, and ſo had *Cardinal Sabellus*, *Pope Clement* the 8th, with others that did not dye violently, nor yet fell by the Hand of Juſtice. Then what ſhall we think of this Rule and their Example

Examples in Practice, when there is not one in ten of them ſucceed according to Expectation, and the Method laid down by our *Rule-makers*.

Octavianus, *Cardinal Ubaldine*'s Brother, was born on the 17th day of *September*, *hor.* 12. *min.* 12. *P. M.* 1587. *Sub. Lat.* 42. *Argol* ſays, this man ſuffered extreamly from the Directions of the *Moon* to the body of *Saturn* at 36 years of Age, and to the Oppoſition of *Mars* at 41 years of Age; but this will by and by appear to be a miſtaken Doctrine.

And that he died on the 12th of *Auguſt*, *Anno* 1632. being almoſt 45 years of Age, and this from the Aſcendent directed to the Square of *Mars*, and this followed by the Lyons heart, a fiery Star. He firſt ſickned *Auguſt* the Fifth in the Evening, with a ſhivering, which turn'd to a Fever, and kill'd him in Seven days. And this Man's death was predicted (ſays *Argol*) ſome time before it happened, by the *Aſtrologers of France*, and from the Direction here aſſerted.

If the *French Aſtrologers* did predict this man's ſickneſs and death from that Direction of the Aſcendent to the Square of *Mars*, I dare ſwear that they were better Gueſſers than they were *Aſtrologers*; and that the fate of ſome good Direction they were under themſelves, gave ſucceſs to the prediction, and that more by *Chance* than *Skill*. And to ſay the truth in ſhort, I cannot imagine why they ſhould predict death more on the Aſcendent to the Square *Mars*, than to the Square *Saturn*, which came up ſeven degrees before the other of *Mars*. Nay, let me tell you, according to their own Rule, the Square of *Saturn* ought to have kill'd him, becauſe he is Lord of the Eighth Houſe. I would very fain be ſatisfied by ſome of the moſt *skilful Maſters* in this Doctrine, what reaſon is to be given in this figure, or any other of the like poſition; why the Aſcendent to the Antiſcion of *Mars*, to the Antiſcion of *Saturn*, and to the Square of *Saturn*, did not kill before the Square of *Mars* came up: For the Antiſcion of *Mars* fell (according to their opinion) in 7 degrees; and the Antiſcion of *Saturn* in 14 degrees, and the Square of *Saturn* in 16 degrees of *Leo*. Now is it not a wonder that he ſhould paſs the Aſcendent to all theſe Malefick Beams, and at laſt dye on this ſingle Square of *Mars*? Oh! *the wonderful skill in the management of the ſerviceable Aſcendent*! But here by the way pray take notice, That in the Nativity of Cardinal *Juſtinian*,

pag. 304. *De Diebus Criticis*; and Cardinal *Crescentius*, pag. 314. the Archbishop of *Urbin*, with divers others in that Book of *Argol's*, he renders no other reason for their death, but the Ascendent to the Antiscion of *Mars*, without any thing to assist in each of them: If so, why should not the Antiscions in this case kill, as well as in those three before mentioned? By this way and method of Practice, no man can be able to say any thing by way of prediction positively; for by these Rules you shall never know what will, and what will not kill. Sometimes they will kick a man out of the World with the Ascendent to the Sextile of *Mars*, to the Antiscion of *Jupiter*, especially if Lord of the Eighth, to the *Dragon's* tail, or some such idle Story: When at another time three or four stout Directions will not shake him; and is not this a hopeful kind of Astrology, and a fine way to teach Young men to be skilful Artists in their Profession? If the Master understands it no better, I doubt the Pupil will be fit to be a Pupil all the days of his Life. And so I come to correct the Scheme, and shew what was the true cause of his death, and shall also hold good in other Nativities; but first take the Scheme it self.

357 13

Lat. Planet.

♄ 2 30 *S.*

♃ 0 31 *S.*

♂ 1 1 *S.*

♀ 1 11 *N.*

☿ 3 37 *S.*

☽ 0 42 *S.*

Octavianus Ubaldinus; *Natus die* 17 *Septembris*, *hor.* 12 *min.* 12 P. M. 1587.

sub Lat. 42.

I shall

I ſhall not alter the Figure a minute, but take it as *Argol* hath printed it, both Midheaven and Aſcendent: And the Planets places as they are there alſo, though I believe the *Moon* is ſome few minutes too far in *Aries*; yet that will make little or no difference in the matter, notwithſtanding the *Moon* is Hileg, and muſt be alone directed for death.

The Pole of the *Moon* is 5 degrees, and her Oblique Aſcenſion under that pole is 6 degrees 20 minutes: The Oblique Aſcenſion of the Oppoſition of *Mars* with Latitude is 48 degrees 11 minutes, from which taking that of the *Moon*, leaves the Ark of Direction of the *Moon* to the Oppoſition of *Mars* 41 degrees 51 minutes; which turned into time, will give almoſt 45 years, and ſo long he lived; for had he continued a little more than a month longer, he had been compleatly 45 years old; and this Direction, if you pleaſe to conſider, fell near the Pleiades.

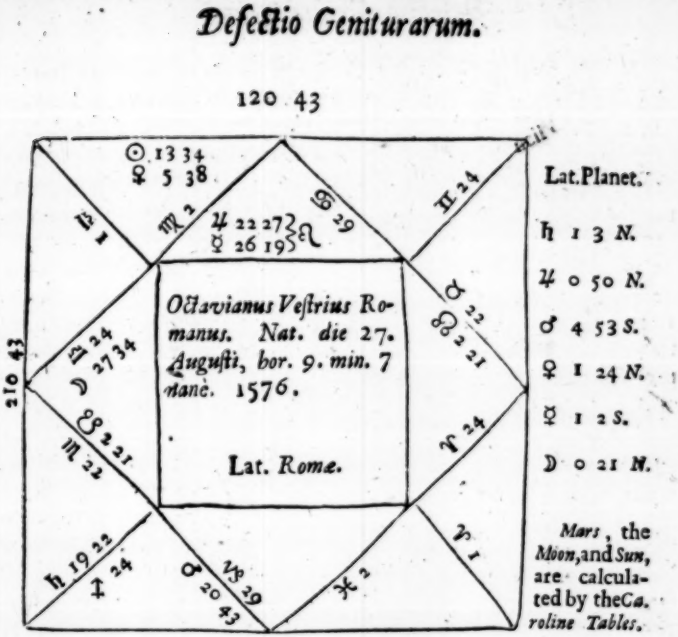
At the ſame time likewiſe the *Moon* came to the Zodiacal parallel of *Saturn*, which ſhe meets in about 22 degrees and a half in *Taurus*, with 3 d. 8. 57 min. South Latitude, and after theſe in 24 of *Taurus*, the Trine of the *Sun*. All which are Arguments of death, far more probable than the Aſcendent to the Square of *Mars*. But perhaps ſome Sceptick or other may queſtion me for bringing in the *Moon* to the Trine of the *Sun* as an Argument of death, which they tell you will ſave, becauſe he is *fons Lucis*, & *fons Vitæ*: And if you pleaſe you will find him as certainly *fons mortis* too; but I have very good Authority, beſides Experience, to confirm me in this Doctrine. Perhaps I may be alſo asked, why the *Moon* to the Body of *Saturn*, Lord of the Eighth, did not kill? That I confeſs is a Queſtion to be asked! and I am ſure not one in Forty of the Pretenders to Aſtrology can Anſwer it: And I can give them 20 Examples where the ſame thing hath happened in other Nativities, and did not kill likewiſe. Nay, I will go further with you, I believe it ſcarce gave him any ſickneſs, which perhaps you will ſay is mighty ſtrange indeed; but if the Rules I practice by, are true, it could not give any ſickneſs remarkable, but by no means death.

Thus you ſee it is not ſo eaſy a thing to perform the Directions in a Nativity, as our *Common Nativity-makers* tell you it is, when they ſay (to uſe their own Language) *I will run down your directions* for you. Alas, there are many motions to be conſidered, and in many caſes a Speculum cannot help you: And

a Nativity is to be well examined and considered before Judgment on any Directions, but especially those of Death; for there is not one in 40 dies on a single Direction; and that made the Learned *Cardan* say, *seg.* 1. *Apho.* 33 *Manifestum est igitur, Astrologiam Constare ex scientia motuum exquisitâ, & Naturali Philosophia, quorum neutrum cum plerique habeant, utrumque ante hæc nemo, nil mirum est, Infamiam arti prædecessores nostros Addidisse. Apho* 34 *est igitur Astrologia, ut pulcherrima, sic laboriosissima & difficilima.*

Octavianus Vestrius was born the 26 day of *August* 21 hours *P. M.* 1576 at *Rome*, as our Author hath given us among the rest of his Nativities. This noble *Roman* (says *Argol*) was one of the Pope's Bed-chamber, and died on the *Sun Apheta* to the Body of the *Moon* in the terms of *Mars*, and Square of *Mercury*, *May* the 1st. 1626; but how this can be, is a mystery to me; for he makes *Mercury* to be in 26 degrees of *Leo*, in exact Sextile to the *Moon* (though *Leovitius* makes him to be in 1 *d.* 38 *m.* of *Virgo* that day at Noon) and how the *Sun* can come to the Square of *Mecury* and Body of the *Moon* together, I leave to you to judge.

But can any Astrologer that hath his senses about him imagine that the *Sun* could pass the Square of *Mars* and Sextile of *Saturn*, and kill him on the body of the *Moon*, and Sextile of ☿? For though *Saturn*'s Sextile of it self hath not power to kill, yet it increaseth the mischief that *Mars*'s Square stirs up, and this the rather, because Radically *Saturn* is in Square to the *Sun*, who (as *Argol* truly says) is Giver of Life. Nay, I dare swear, if his Nativity was known before he dyed, not a man of them I am sure, would then believe that he could outlive the *Sun* to the Square of *Mars*, and dye on the body of the *Moon*. The Scheme followeth.



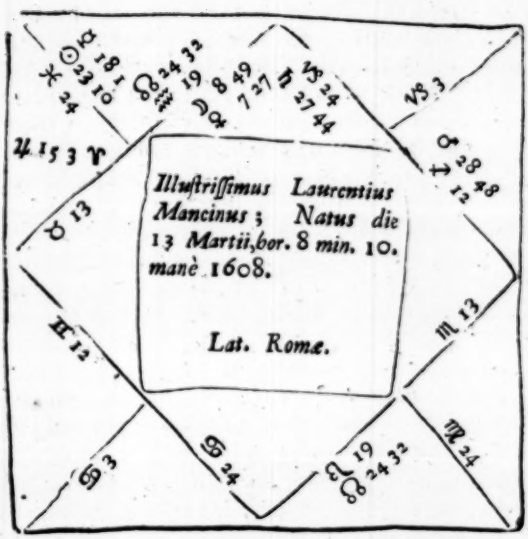
In the Figure *Argol*, prints he makes 118 degrees 20 minutes the *R. A.* of the Midheaven, and you ſee mine is 120 and 43; but a ſmall difference if you well conſider it, not three degrees in the Midheaven. To this time he hath the *Sun* directed to the Mundane Parallel of *Mars d. d.* thus. The diſtance of the *Sun* from the Midheaven is 44 degrees 6 minutes. His *ſemidiurnal* Ark is 95 42, the primary diſtance of *Mars* from the fourth is 7 degrees 28 minutes, which ſubſtracted from his Secundary diſtance 52 degrees 59 minutes, leaves the Ark of Direction of the *Sun* to the Mundane Parallel of *Mars*, Direct. 45 degrees 31 minutes, which turn'd into time, gives 49 years and 8 months. And this is followed by the *Sun* to the body of the *Moon* in the Zodiack within two degrees, and ſhe Radically in Square to *Mars*. The Pole of the *Sun* is 22, and his Oblique Aſcenſion is 162 15. The Oblique Aſcenſion of the *Moon* under the ſame Pole is 209 57. from which ſubſtracting that of the *Sun*, leaves

the

the Ark of Direction in the Zodiack 47 degrees 42 minutes. And the Diſeaſes that he died by, were a Redundance of Humours, Pains in his Reins, a Malignant Fever, and an Impoſthume in one of his Buttocks. And now I will tell you why the *Sun* to the Square of *Mars* did not do it before, it was becauſe the Rays of *Jupiter* ſucceeded that Direction, and did hinder the effects of *Mars* his Square from killing; but yet I do believe he was always Crazy and more Infirm after that Direction, than he was before, becauſe of the other being ſo near at hand. Laſtly, If ever there was ſuch a man as this born at that time, theſe Directions to the Hileg are more likely to kill, than that of the *Moon* alone that he alledgeth.

Laurentius Mancinus dyed the 14 day of *October* 1650. being firſt taken ill *September* the Ninth; but his Diſeaſe he doth not tell us, yet lets us know that he dyed on the *Moon* to the Square of *Mars*, and the Aſcendent to the Antiſcion of *Mars*, with the help of a bad Revolution. And for the better Speculation, becauſe there is no great matter of labour in the Directions to be wrought, and you may by your Eye only ſoon decide the point between this great man's opinion and mine about the death of *Mancinus*; I will here give you the Scheme, as followeth, ſet according to my Diviſion of the Heavens, but to his time.

295 54



Lat. Planet.

♄ 0 6
♃ 1 6 } N.
♂ 0 4

☿ 1 25 S.
☿ 1 16 M.
☽ 1 21 S.

When you have conſidered the thing ſeriouſly, ſee if you can make it agree with Reaſon, that the *Moon* ſhould paſs the body of the *Sun* by Direction, and not kill; and that the Square of *Mars* ſhould do it afterwards. Is it to be imagined that *Mars* can kill more certainly than the *Sun*; or do you think that becauſe the *Sun* is not Lord of the Eighth, he could not do it? 'Tis true, *Mars* is in the Eighth, and perhaps *Argol* might depend upon that to kill, it being an approved Doctrine among many Profeſſors, to allow nothing to kill but the Lord of the Fourth, Sixth, Eighth or Twelfth, but chiefly the Lord of the Eighth, or a Planet in it. But *Ptolomy* tells us, *Cum Luna eſt prorogatrix ſolis locus ſit Interfector.* And it is a moſt certain truth, which will never fail you, without ſome very conſiderable thing happens to ſave; which you will find by reading that Author, what, and how, to which I refer you, it being plain and eaſy to underſtand; when in this caſe nothing could ſave on that Direction, but

but on the contrary great Aggravations and Arguments of death by *Ptolemy*'s Rule; and therefore I can by no means allow this Native to pass and outlive the *Moon* to the body of the *Sun*, and dye six years after it on the *Moon* to the Square of *Mars* in Zodiaco; which Direction I am certain had not power to kill, if the *Sun* could not.

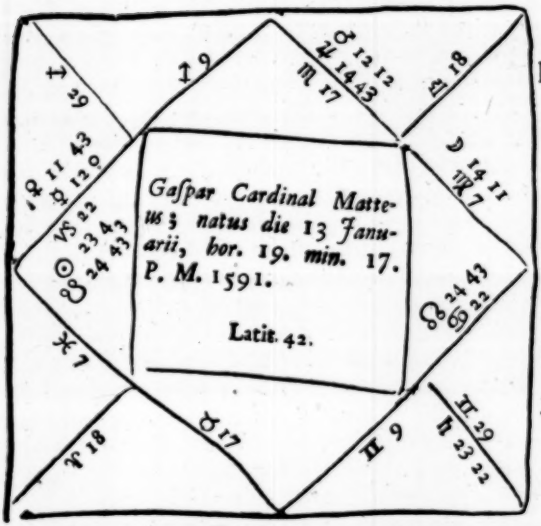
Now if you please to take a little pains upon it, you will find all things may be composed and made agree without any trouble or difficulty. The *Moon* by *Origanus* being reduced to the time of the day, and the Meridian of *Rome*, is 8 degrees 57 minutes in *Aquary*; and by altering the pole of the *Moon* about two degrees, which is not above 12 or 13 minutes in time, you will find that the *Moon* came at that time to the body of the *Sun Sine Lat.* The *Moon's* pole in this Figure is 10 degrees: And if you please to make it 12 degrees and a half, you will find the *Moon*'s Oblique Ascension 315 *d.* and 22 *m.* the Oblique Ascension of the *Sun* 354 17 minutes, which gives the Ark of Direction of the *Moon* to the body of the *Sun*, *S. L.* 38 degrees 55 minutes, and this turn'd into time gives 42 years and six months; and this should give him some Hectical Habit of body, if not a Consumption, or else a Fever that may leave such a habit behind it.

Cardinal Matteus was born (says *Argol*) *January* the 13th *min. hor.* 19. 17 P. M. 1591. under the Latitude of 42.

That he was made Cardinal by Pope *Urban* the Eighth, *July* 13th 1643. on the Direction of the *Sun* to the Antiscion of the *Moon*, having before passed the Square of *Mercury* and *Venus*, who is Lady of the Ninth House, in which was the Virgin's Spike.

That *Saturn* in the Sixth gives defluxion and pains of the Gout, with Running pains throughout the whole body from Cold humours; that from these Complicated Diseases, and the Ascendent to the Sextile of *Saturn*, and Square of the *Sun* he dyed on the 19th of *April* 1650. being then Aged 59 years and three months. The Figure followeth, being set to his Time, but my Division of the Heavens.

Gasper



As to the Direction urged by *Argol* for his Preferment, and the Arguments uſed to give it Credit, they are ſo weak that no man will imagine there is any thing in them, when he hath well conſidered the caſe. For what ſignifies the *Moon's* Rays to his Preferment, ſhe being by her Latitude near the Square of *Saturn*; and he in this Scheme not likely to give or contribute to the Native's Preferment? Then for the Squares of *Venus* and *Mercury*, which he ſays the *Sun* had paſſed before; the thing is true, but they were ſo long before, that they could give no aſſiſtance at all to this Direction; for their Antiſcion of the *Moon* falls in 16 degrees of *Aries*; and thoſe Squares fell in 12 degrees. But ſuppoſe they had fallen nearer, what good could they do? It is the firſt time that I ever heard the Squares (eſpecially of *Mercury*) were brought as an Argument and Cauſe to give Church-Preferment. But beſides, there is no ſuch thing as the Antiſcion of the *Moon* in 16 degrees of *Aries*; for that falls in 20 degrees of *Aries*; ſo that his Direction is no Direction, nor his Arguments of any uſe to the end he hath brought them.

As to his death, he uſes ſuch weak Arguments and improper Directions as before for his Preferment. Nay! they are

ſuch as would make a man both angry and merry to read them; for do you think it is reaſonable to ſuppoſe the *Sun* could paſs his own Square and not kill, and the Aſcendent to his Square ſhould do it? And why ſhould the Aſcendent to the Sextile of *Saturn* kill, when it paſſed the Oppoſition of the *Moon*, and Square of *Saturn*, and it could not do it? But beſides all this, Is it not more ſtrange, that the Aſcendent ſhould paſs the Square of *Mercury*, Lord of the Eighth, and the Antiſcion of the *Moon* who is in the Eighth, and do no injury to his Life, and yet dye ſo ſoon after on theſe two Directions by him mentioned? If the Aſcendent hath power to kill by Direction, as he pretends, it is ſtrange he ſhould eſcape on dangerous Directions to it, and dye at laſt when there were none at all; for the Square of the *Sun*, and the Hexagon of *Saturn*, did not come up till 12 or 14 years after he was dead. Thus we are fitted with Rules to make us skilful in our Profeſſion. By theſe means have the Aſtrologers made Enemies to Aſtrology; and indeed it is a wonder it hath any Friends, being dreſſed up ſo ſcandalouſly as it is at preſent, and hath been for Ages paſt. And the way to make it reputable, is to ſtop the mouths of its ignorant Oppoſers, by making it appear, Firſt, *Rational*; and Secondly, *Certain*. But the Methods and Practices of the Profeſſors of the laſt Age, as well as the preſent, I am ſure will never do it; and ſo I come to the Correction.

I ſhall make but a ſmall alteration from *Argol*'s Figure, but what it is will be ſooner, and that about 12 minutes: At which time the Right Aſcenſion of the Midheaven is 221. *d.* 30 *m.* the oblique Aſcention of the Aſcendent 311 *d.* 30 *m.* Hence that Direction that gave his Preferment, was the Midheaven to the Sextile of *Jupiter*. And for his death, the *Sun* Hileg to the parallel of *Saturn*, *Motu Rapto*, to his own Square, to the *Mundane* Square of *Venus*, and to the Zodiacal parallel of the *Moon*; and all theſe *in Terminis Martis*, which is and ought to be conſidered likewiſe in this, and ſuch like caſes.

The Pole of the *Sun* is almoſt 41 degrees, and his oblique Aſcenſion is 315 degrees 31 minutes: *The ſemidiurnal* Ark of the *Sun* is 4 *deg.* 37 *min.* the *ſemidiurnal* Ark of *Saturn* is 4 *deg.* 33 *min.* The *Sun's* diſtance primary from the 10th. Houſe is 74 *d.* 4 *m.* the part proportional 16 *d.* 31 *m.* which ſubſtracted from that, leaves the Ark of Direction of the *Sun* to the Rapt parallel of *Saturn* 57 degrees 33 minutes; This turn'd into time, gives

gives 58 years and 6 months; and this Direction was the cauſe of the humours firſt falling into Rebellion, and gave him the firſt ſtroke for his death. The next was the *Sun* to the *Mundane* Square of *Venus*, Ark 58 degrees 10 minutes; this turn'd into time, gives 59 years: Then came the *Sun* to his own Square in *Zodiaco*, Ark 58 degrees 18 minutes, gives 59 years and two months. And laſtly, the *Sun* to the *Zodiacal* parallel of the *Moon*, Ark 58 degrees 43 minutes; and this was the fatal Direction that cut off his Life; and now ſee them in their order as they ſtand.

☉ *ad par.* ♄ *motu rapto*	57 33	58 6	1649
☉ *ad* □ ♀ *in Mundo d. d.*	58 6	59 0	1650
☉ *ad* □ *proprium Zod.*	58 18	59 2	1650
☉ *ad paral.* ☽ *in Zod.*	58 43	59 7	1650

Thus you ſee here are four Directions to the Giver of Life, and three of them Malefick and Mortal, and will afford us ſome proof of the Truth of *Ptolemy*'s Doctrine, That the Squares and Oppoſitions of *Jupiter* and *Venus* do ſave; for the *Sun* coming to the *Mundane* Square of *Venus*, kept off the force of the firſt Direction for a time; but when the *Sun* came to his own Square, and the parallel of the *Moon*, *Venus* then could not ſave, but helped to ſpecificate the Diſeaſe, and aſſiſt the *Moon*. The *Sun* by the Caroline Tables 23 43 ♑ ☽ 15 31 ♏ ♀ 11 23 ♑.

Cardinal Cæſarinus was born *January* the 7th, at 44 minutes paſt Nine of the Clock in the Morning 1593, under the Latitude of 42, the Latitude of *Rome*.

He was made Cardinal by Pope *Urban* the Eighth on the third day of *Auguſt* in the Year 1627, on the Direction of the Midheaven to the body of the *Sun*.

And he dyed ſuddenly in the Night following the 15th day of *January* in the year 1644. and this on the Aſcendent to the Oppoſition of *Mars*, and Sextile of *Saturn*; and to make it violent many things did concur. Firſt, the Direction happened among the *Pleiades*. Secondly, *Saturn* was partly in the Sixth Houſe in Oppoſition to the *Sun* and *Mercury*, and in Rays with *Mars*: And to help it on, he had that Year a bad Revolution. Thus far in the Words of *Argoll* on this Nativity.

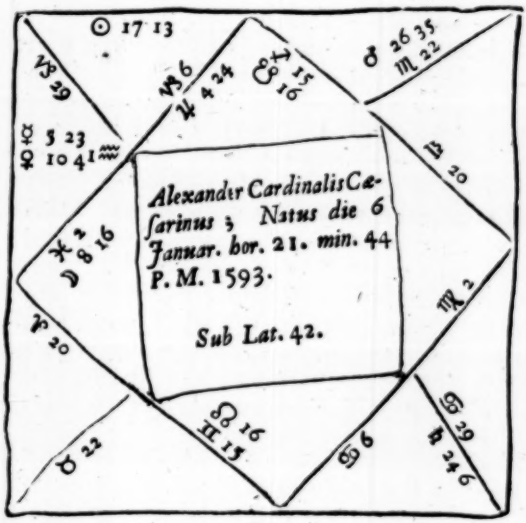
Certainly if the Aſcendent were to be taken away, theſe Horoſcope Aſtrologers would be quite undone; for you plainly ſee the Aſcendent is their perpetual Slave, their Right-hand; it doth

every thing for them; it gives deaths of all ſorts; nay, a ſudden death too when nothing elſe can be crowded in. This is Ignorance with a witneſs, to ſay the Aſcendent to the Oppoſition of *Mars* and Sextile of *Saturn* killed this man by a ſudden Death, and yet the *Moon* in the Aſcendent giver of Life; which indeed makes the Reaſon they give for his Death the more idle and vain. And here, by the way, ſuppoſe a man ſhould ask them, Why the Aſcendent to the Square of *Saturn* did not kill, for he hath Dignities in the Eighth Houſe, and by conſequence Lord of it? If you compare it with the Caſe of *Philip* IV. his Son, where *Taurus* is on the Eighth, and the *Moon* is called Lady of the Eighth, becauſe ſhe is exalted there as *Saturn* is here; *vide De dieb. Critic. pag.* 202. and why did not the Square of *Mercury* or the *Sun* kill, as well as the Oppoſition of *Mars?* I do believe they can give no reaſon for it, and I am ſure the one is as likely as the other; perhaps the Aſcendent was ſurly, and refuſed to obey the *Sun* and *Saturn*, as having no Order for it: But when *Mars* came and ſhewed his Commiſſion, as being placed in the Eighth, then there was no diſpute, but down he went by the Power of the Eighth Houſe.

But then obſerve, in the Nativity of *Aſcanius Columna*, *Mars* was among the *Pleiades*, and Lord of the Eighth, and yet the Aſcendent to his Body could not kill there. And in that of Cardinal *Sabellus*, *Mars* was in *Taurus* in the Eighth, in Oppoſition to the *Moon*, and in Square to *Saturn*; and yet the Aſcendent to the Body of the *Moon*, Square of *Saturn*, and Oppoſition of *Mars*, could not all together kill him. In the Ducheſs of *Parma*, the Aſcendent to the Square of *Mars* and the *Moon* in Conjunction could not kill. Nor in the Nativity of *Bernardus Dux Veimarius*, the Aſcendent to the Oppoſition of the *Moon* Lady of the Eighth by her Exaltation, could not kill, though in Oppoſition to *Mars*; with Twenty more I could give you out of this Author: And is it not very ſtrange it ſhould do it here without any Scruple or Controul? And indeed they are moſt of them, as well as *Argol*, guilty of the ſame thing when they pleaſe to befriend the World with *Collections of Remarkable Nativities*; but they always let the People be dead before they pretend to be poſitive in the Correction of thoſe Schemes: For if any of them are living at the Publication, be ſure there is

to

to be a new one after they are dead, as we have often ſeen. And ſo I come to the Correction; the Planets Places being calculated *de Novo* from the *Caroline Tables*. The Figure followeth.



Lati. Planet.

♄ 0 9 N.
♃ 0 4 N.
♂ 0 33 N.
♀ 1 38 S.
☿ 1 8 S.
☽ 5 9 S.

Argol ſays, This man was made Cardinal on the Midheaven to the Body of the *Sun*: In which he was not much out of the way; though I do believe it was the *Moon* to her own Sextile gave it him; but they both came up together, and I do think they both had a hand in the preferment; for there is but a degree difference between the Right Aſcention of his Midheaven and mine, his being 254 degrees 11 minutes, and mine 253 degrees 11 minutes.

But as to his Death, I do totally diſagree with *Argol*, both in the Point directed, and the Direction it ſelf that is ſaid to kill him at the age of 51 Years; which was the Oppoſition of *Mars* to the Aſcendent. The *Moon* is certainly *Hileg* (notwithſtanding the *Sun* is Light of the time, and in the Eleventh Houſe)

and

and therefore I have nothing to do with the Aſcendent in Directions for death, but to the *Moon* only, as being giver of Life: And when this man dyed, he had the *Moon* directed to the Zodiacal Parallel of *Mercury*, to the Trine of *Mercury* to her own Square *cum & ſine Lat.* and to the Zodiacal Parallel of *Saturn*; and this by true and real Motion, not an imaginary one, which our *Maggot Mongers* would impoſe upon us. To illuſtrate what I have ſaid, I will ſhew you ſomething of their Operations alſo: The Pole of the *Moon* is 39 degrees, and her Oblique Aſcention under that Pole is 352 degrees 55 minutes; the declination of *Mercury* is 20 degrees 6 minutes; and the *Moon* meets that Parallel in 3 degrees 50 minutes of *Gemini*, with 57 minutes of South Latitude; whoſe Oblique Aſcention is 44 degrees 51 minutes; the Ark of Direction is 51 degrees 56 minutes; which turned into time, gives 51 years within a month. And after this manner alſo the *Moon* to the Zodiacal Parallel of *Saturn* is wrought, which I ſuppoſe you will readily apprehend by the working of the former. And here, by the way, obſerve, That *Mercury* is wholly malefick, as being in a Zodiacal Parallel both with *Mars* and *Saturn*; by which mixture of Rays the Direction became ſo fatal, and [illegible] effects ſo ſudden and quick: And ſo I will give the Directions, all wrought as followeth.

	d.	*m.*	*y.*	*m.*
☽ *ad paral.* ☿ *in Zod.*	51	56	50	11 1644
☽ *ad* △ ☿ *in Zodiaco.*	53	09		
☽ *ad* □ *propri. ſin. Lat.*	54	44		
☽ *ad* □ *propri. cum Lat.*	55	16		
☽ *ad paral.* ♄ *in Zod.*	56	54		

Thus, you ſee, here are Five Directions, and they mortal too, and all theſe to the *Apheta*, according to the Doctrine of *Ptolemy*, by whom I am guided in my Study of this Science: And now, pray conſider, Whether the Directions of *Mercury*, the *Moon* and *Saturn*, are not far more proper and probable to give a ſudden Death, by diſtempers of the Brain, than the Square or Oppoſition of *Mars*.

And now perhaps ſome witty fellow or other may perk up, and ſuppoſing he hath catch'd me, ask theſe Queſtions; Why the *Moon*, who is Hileg (that I make ſo much ſtir about) to the Square

Square of the *Sun*, did not kill this Native? Why the *Moon* to the Quadrate of *Saturn* did not kill? And likewiſe to the Quartile of *Mars*, for he outlived them all? Why, truly, theſe are very fit Queſtions to be asked; and whoſoever asketh me theſe, muſt ſuppoſe me to have more skill than any of the common Aſtrologers, who, I know, cannot give any reaſons for it, that ſhall alſo hold in other caſes beſides this; and becauſe my evading to anſwer, ſhall not be a Screne for my Ignorance (nor will I leave you in the dark) I will reſolve theſe doubts; but pray do not expect it in every Nativity. Firſt then, the Square of the *Sun* could not kill, becauſe the *Moon* came to the Mundane Sextile of *Venus*, within half a degree after it. Secondly, The Square of *Saturn* could not kill, becauſe the Trine of *Jupiter* falls juſt at the heels of it; obſerve, they fall in Signs of ſhort Aſcention, and thoſe 11 degrees of diſtance, are but 6 and a few minutes in direction. Thirdly, the Oppoſition of *Mars* could not kill, becauſe the *Moon* was within 3 or 4 degrees of the Zodiacal Parallel of *Venus* by direction; and theſe, I do ſay, are the true Reaſons, and will hold when you have occaſion to try them. But in our Caſe under conſideration, we have a Train of Five Directions, and nothing to break nor interrupt it, as there were before in thoſe other Directions, which would undoubtedly have killed, had there been no Relief nor Support.

Argol tells us, That Cardinal *de Balneo* was born *October* the 4th, at 22 minutes paſt 6 in the Morning, 1578. *ſub Lat.* 43. and that he kept him Company at his Houſe in a City called *Alatrum*, in the Kingdom of *Naples*, and by that means got his Nativity, which he ſays is moſt exact; and that he was made Cardinal the 30th of *Auguſt*, in the year 1627. upon the Direction of the *Sun* to the Body of *Venus*, he being then almoſt 49 years of age.

And, he ſays, he dyed of a Bloody Flux on the 24th of *July*, in the year 1641. on the Direction of the Aſcendent to the *Scorpion's Heart*, and Trine of *Mars*, and this in his Climacterical year, he being then aged Sixty two years, and about Ten Months.

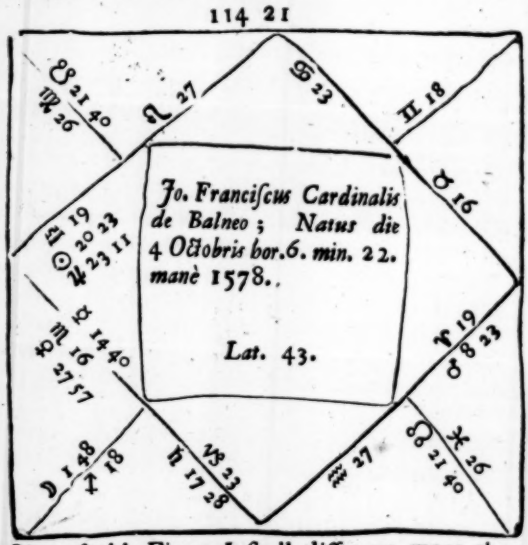
As to the firſt of theſe, I will allow it, That he was made a Cardinal on the *Sun* to the Body of *Venus*, though it was ſome time

time after; but there was a ſeries of Directions to *Venus* at that time, as you will ſee by and by, and ſhe very ſtrong, being in her Occidental Orientality, *&c.*

But when he ſays, the Aſcendent to the *Cor Scorpii* killed him, that I can by no means allow, becauſe the *Sun* is in the Aſcendent, and there giver of Life. And indeed I cannot much blame *Argol*, for it would have puzled a better Artiſt than he to have corrected it true, becauſe the Directions and his meaſure of time in this Nativity will not quadrare: However, I will attempt the doing of it, and leave it to the Cenſure of better Artiſts than my ſelf to judge of its truth; and I am the more willing to venture on it, becauſe, he ſays, it is very exact. And ſo I will give you the Scheme it ſelf, as delivered by *Argol*, only ſet by my diviſion of the Houſes.

Lat. Planet.

♄ 0 8 *N.*
♃ 1 6 *N.*
♂ 3 18 *S.*
♀ 1 23 *S.*
☿ 1 45 *S.*
☽ 4 42 *S.*



In the Correction of this Figure I ſhall differ no more than 9 minutes in time from *Argol*; the Oblique Aſcention of his Aſcendent is 204 degrees 21 minutes, and that of mine is 202 degrees 39 minutes; the *Sun*'s Pole is 42, and his diſtance from the Aſcendent 3 degrees 41 minutes; his Oblique Aſcention 206 degrees 1 minute: Hence I ſhall give the whole proceſs of the Correction, and the Reaſons for it, according to my Judgment. Here

Here we find the *Moon* in the beginning of *Sagitary*, with that violent Star called the *Scorpion's Heart*, out of the Ecliptick, and in a Zodiacal Parallel with *Saturn*, imbuted with the Rays of *Mars*, and every way qualified to make her malefick; and likewiſe the *Anareta*, to whom the *Sun* (being Hileg) muſt be directed at the time of Death, according to the Doctrine of the great *Ptolemy*.

The Directions that kill'd him were the *Sun* to the Mundane Parallel of the *Moon*, *d. d.* and to the Zodiacal Parallel of *Saturn*. The diſtance of the *Moon* from the Aſcendent is 61 degrees 58 minutes; to which adding the part proportional 2 degrees 21 minutes, gives the Ark of Direction of the *Sun* to the Mundane Parallel of the *Moon* by direct Direction 64 degrees 19 minutes: Which turned into time gives 62 years and 9 months; and the *Sun* meets the Zodiacal Parallel of *Saturn* in 12 degrees of *Sagitary*; and the Ark of Direction is 65 degrees 49 minutes: And theſe two were the real cauſe Aſtrologically that kill'd him: And yet there is another at about 6 degrees diſtance that did help on the Work, and give him a Lift likewiſe, and that is the *Sun* to the Mundane Square of *Mars*; And now take all the Directions together.

☉ *ad corpus* ♀ *ſine Lat.*	48 25	48 3	1626	} ACardinal
☉ *ad corpus* ♀ *cum Lat.*	49 36	49 5	1628	}
Aſcendens ad ☌ ♀.	53 51	53 3	1631	
☉ *ad parall.* ♀ *in mund.d.d*	56 20	55 6	1634	
☉ *ad parall.* ♀ *in Zodiaco*	57 21	56 6	1635	
☉ *ad* ☌ ☽	57 30	56 8	1635	
Aſcendens ad ☌ ☽	61 58	60 8	1639	
☉ *ad parall.* ☽ *in mun.d.d.*	64 19	62 9	1641	dyed
☉ *ad Cor Scorpii*	65 11			
☉ *ad paral* ♄ *in Zod.*	65 49			
☉ *ad* □ ☌ *in mundo.*	70 35			

Thus you ſee here are Directions to the Hileg (without making uſe of the ſerviceable Aſcendent) to kill him, and ſuch as are agreeable to his Diſeaſe; which was a Dyſentery; for the *Moon* naturally gives Fluxes, and ſo doth *Saturn*, and *Mars* for the moſt part Dyſenteries.

But perhaps here may ariſe a queſtion; Why the *Sun* to the Body of the *Moon* did not kill at the age of 56? The reaſon was, Becauſe the *Sun* at the ſame time came to the Zodiacal Parallel of *Venus*, and broke the Train; but when the *Sun* came to the *Mundane Parallel* of the *Moon*, he dyed; there being then no ſaving Directions, but beſides that of the *Moon*, the *Scorpion's Heart*, the *Parallel of Saturn*, and the *Mundane Square of Mars*.

Our Author tells us, That *Domina Fœlix Gloveria*, was born the 5th of *December*, at 34 minutes paſt 6 in the Morning, 1588. *ſub Lat.* 42. and on the 25 day of *November* 1633. ſhe having been at a Vinyard to recreate her ſelf, being returned to her Houſe in the Evening, fell ſick of a Fever; under which Sickneſs ſhe lingred and languiſht till the 18th day of *January* following, and at 7 of the Clock that Evening dyed. And this, *Argoll* ſays, was from the *Moon* to the Square of *Saturn*, and the Aſcendent to the Trine of *Saturn*. Are not theſe two hopeful Directions, and like to give a Fever? For he mentions no other cauſe but this: And had it been a Quartan Ague he would have given the ſame reaſon for it, no doubt. To this I object,

Firſt, The *Moon* is not giver of Life, and it is that alone muſt be directed for Death; but in this Nativity no Direction to the *Moon* can kill.

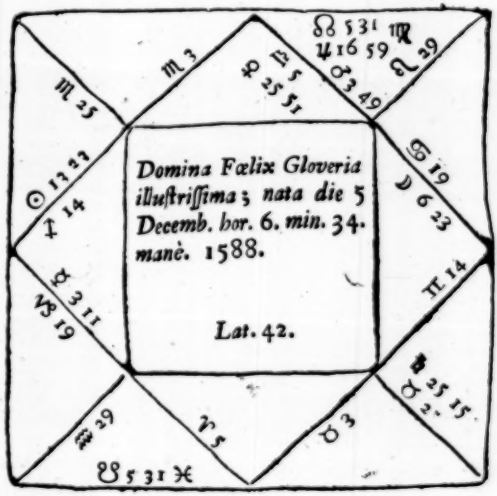
Secondly, If ſhe was Hileg, the Direction he depends on could not kill, which is the Square of *Saturn*, becauſe the Sextile of *Venus* falls in the ſame place exactly. But beſides that, the *Moon* to the Square of *Saturn*, *cum Lat.* came up about Three years before this without Latitude; and I would know why that did not kill?

Thirdly, The Aſcendent hath nothing to do in the caſe, no more than the *Moon* hath; firſt, becauſe it is not Apheta; ſecondly, there was no ſuch Direction at that time to the Aſcendent, as the Trine of *Saturn*, for that came up at Two or Three and Twenty Years of age: But if it were allowed to be at this time, it makes nothing to his purpoſe, nor her death.

Fourthly, If all theſe things were allowed that he pleads for in his Calculation, yet the Ark of Direction will not do; becauſe the Ark that muſt give 45 years (which was her age) is

49 degrees 30 minutes, and his Ark is not 45 degrees full out; and for that reaſon, among the reſt, all he ſays ſignifies nothing to me. But to be ſhort, I am poſitive that the *Sun* is giver of Life in this Nativity, and this I am ſure none of them all can deny; and this being allowed, I have nothing elſe to do but to proceed to my Correction, or at leaſtways to give my Reaſons for her death, and I will not repeat things too often, having ſpoke fully before in this Treatiſe of the Uſe and Authority of the Giver of Life; and for the greater Satisfaction of the Enquirer, I have calculated the Places of the *Sun*, *Moon* and *Saturn*, which you will find in the Figure ſet to his Time exactly, by my Diviſion of the Heavens, as followeth.

184 26



Lat. Planet:

♄ 2 13 *S.*

♃ 0 17 *S.*

♂ 1 40 *N.*

♀ 2 28 *N.*

☿ 1 40 *S.*

☽ 4 16 *S.*

In *Argol* the ☽ is in 7 d. 1 m. ♋.

As to *Argol*'s Figure, I will not alter it a minute, but take it as he hath delivered it to us, with 14 degrees of *Sagitary* aſcending, and by that Figure prove that ſhe had Directions ſuitable to

the Fate ſhe underwent; and that ſhe had not the Aſcendent to the Trine of *Saturn* at that time, but to the Square of him, and that was the firſt that came up; then the *Sun* to the Mundane Square of *Saturn*; next to the Trine of *Mars*; and laſtly, to the Zodiacal Parallel of the *Moon*. The diſtance of *Saturn* from the Fourth Houſe is 49 degrees, to which adding the proportional part 47 minutes, gives the Ark of Direction of the *Sun* to the Square of *Saturn in mundo d. d.* 49 degrees 47 minutes; which turned into time, gives 45 years and almoſt 4 months; and ſo I will give the Directions all together, that gave her both Sickneſs and Death.

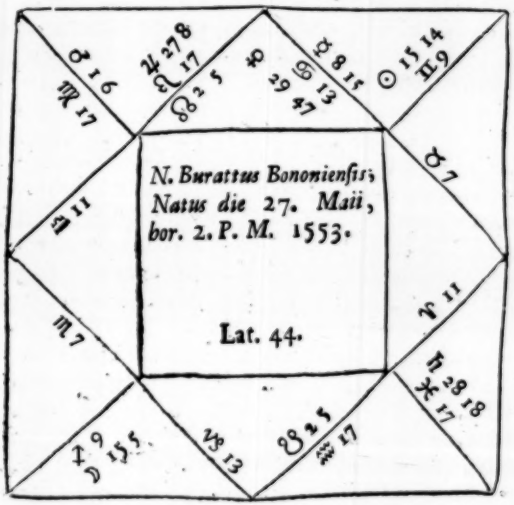
Aſcendens ad □ ♄	49 00	44 7	1632
☉ *ad* □ ♄ *in mundo, d. d.*	49 47	45 3	1633
☉ *ad* △ ♂ *in Zodiac.*	50 47		
☉ *ad parall.* ☽ *in Zodiac.*	52 1		

Thus, you ſee, without any alteration of his Time and Figure, here are no leſs than Four Directions, and three of them to the Hileg, which will kill in any Nativity; but that which began the miſchief, was the Aſcendent to the Square of ♄; but the reaſon of the Fever was from the Rays of *Mars* and the *Moon*, who were both in Square in the Radix, the one in Oppoſition, and the other in Square to *Mercury*. Perhaps ſome men may ſcruple and doubt the Direction of *Mars* to have any thing to do in killing, becauſe it is his Trine. To ſuch Enquirers I ſhall only ſay this; the Trines of the Maleficks do not kill ſingly; but when they club in with other Directions, they certainly increaſe their Malignity, and help on the Work of Death, at leaſt they ſpecificate the Diſeaſe; and this I have often found, and alſo mentioned before; and therefore let this ſuffice here for that matter.

And in the next place, I think I have a Queſtion or two to ask my Adverſary, let him be who he will; and that is to deſire him, according to his Principles and Practice, to tell me, Why the Aſcendent and *Sun* directed to the Body of *Mercury*, Square of *Mars*, Lord of the Fourth, and Oppoſition of the *Moon*, Lady of the Eighth, did not kill this Lady at 21 years of age, or thereabouts; I am ſure *Argol* and divers others of them have killed many

many a one with half that Power, and would at this day predict Death too upon thoſe Directions, if they were not paſt; ſo horridly ignorant are they in their Profeſſion! And now, leſt you ſhould think me as ignorant as they are, I will tell you why theſe could not kill, if the Principles I pretend to, are true (for the Lady of the Eighth is no more to me than the Lord of the Tenth, but to them it is an Idol); the reaſon why thoſe Three Directions could not kill, is, becauſe at the ſame time the *Sun* and Aſcendent came to the Square of *Venus* and Trine of *Jupiter*. And how this is performed and to be underſtood, every one that underſtands the 14th Chapter of the Third Book of *Ptolemy's Quadripartite*, knows very well.

Argol tells us, That *N. Burattus* the *Bononian*, was born the 27th of *May*, at 2 hours *P. M.* 1553. *ſub Lat.* 44. and that he dyed the 17th of *March*, in the year 1627. on the Direction of the *Sun Hileg* to the Body of *Mars* in *Virgo*; the Figure is as followeth, ſet to his time, and my diviſion of the Heavens.



Lat.	Planet.
♄	2 11 S.
♃	1 7 S.
♂	1 12 S.
♀	1 45 S.
☿	1 22 N.
☽	3 36 N.

You

You ſee, now it ſerves a turn, he tells us of the *Hileg* being directed to the Body of *Mars* for his Death, and this a ſingle Direction too, which I can hardly allow. Pray do but conſider with your ſelves, what Reaſon I have to believe this ſingle Direction killed this man, when you ſee the *Sun* to the Body of *Mars* in Cardinal *Columna* did not kill; nor in Cardinal *Richelieu*, though it fell between 50 and 60 years of age; nor in the King of *Spain* his Son; nor in *Coſmus* II. Duke of *Tuſcany*; nor in Cardinal *Berettus*; nor the Dutcheſs of *Parma*; nor in Cardinal *Gymnaſius*; nor in *Leſdiguerius*, the *French* General; nor did the ſingle Oppoſition kill in the Nativity of Cardinal *Pius*; and yet in all theſe the *Sun* giver of Life, as in this of *Burattus:* And for the Quartiles, I can give you abundance more to the *Sun*, giver of Life, that have alſo not killed; but I do not think it fit to ſpend time and paper with them in this place; therefore I muſt beg his Pardon, if I cannot conſent to this ſingle Reaſon for his Death.

Now, to be more plain with you in the Caſe, it is impoſſible (if *Ptolemy*'s Rules are true) that he could dye on the *Sun* to the Body of *Mars*, becauſe *Jupiter*'s Zodiacal Parallel fell in the ſame Point to a degree, and therefore there muſt be ſome other Directions to co-operate at the ſame time, or elſe he had certainly lived till further Orders. And I am able to ſhew divers Examples, where the *Sun*, giver of Life, hath paſſed the Bodies of *Saturn* and *Mars*, and ſcarce gave any Sickneſs: Nay! I have known it go over, and hardly diſcernible. And now what other Direction to the giver of Life they can produce at this time, to do the work, is to me unknown, and to them too, I believe; and yet another muſt be found, for this cannot be allowed by any man that underſtands the true Rules of the Art, and will conſider the Examples I have given before.

Now there is but two Directions to be pretended to in this Caſe, to agree to this time of his Death, and to ſtrengthen the former Direction in its power of killing, which it could not do it ſelf: And the firſt is, To make the time 30 minutes later, and then the giver of Life will be directed to the Cuſp of the Seventh Houſe, as *Ptolemy* hath taught, *Lib.* 3. *Cap.* 14. And the ſecond is by making the time about 35 minutes ſooner, and then the *Sun* to the mundane Parallel of *Saturn* will have the

the ſame power; and indeed this ſeems likely enough, but the firſt the more probable; and ſo I leave it to be further enquired into, if the Reader thinks fit.

This Learned Author of ours tells us, That Cardinal *Blanchettus* was born the 12th of *September*, at 35 minutes paſt 1 afternoon, *Anno* 1545. *ſub Lat.* 44.

That he was made a Cardinal in *March*, 1596. by Pope *Clement* VIII. on the Midheaven to the Trine of *Venus*.

And that he dyed on the 13th of *March*, in the year 1612. on the Aſcendent directed to the Oppoſition of the *Sun*, *imbuted with a maleſick Nature*. What he means by *maleſick Nature*, I know not.

I confeſs the Midheaven to the Trine of *Venus* is a proper Direction to make him a Cardinal, or any other Prieſt in his capacity, if there were ſuch a Direction at that time; which I deny: For the Midheaven to the Trine of *Venus* in his Scheme doth not come up till about 63 years of age, and he was made Cardinal at 51.

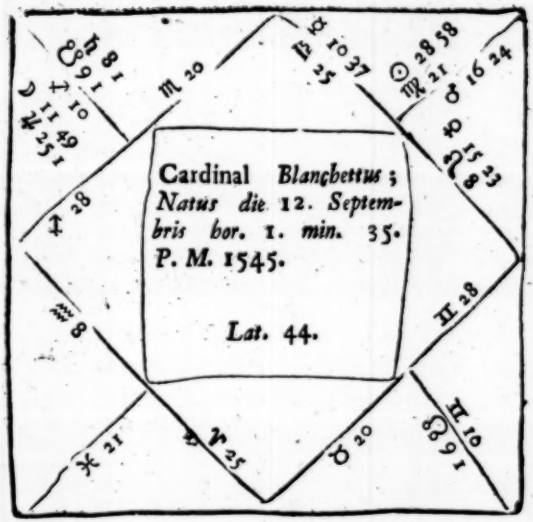
But to ſay he dyed on the *Aſcendent* to the *Oppoſition* of the *Sun*, is ſo impoſſible, and ſo improbable to be allowed, that even a Novice in Aſtrology will hiſs at it when he comes to conſider all the Circumſtances together in this Figure. And therefore pray pauſe a while, and think your ſelves into a better Judgment: Is not the *Sun* giver of Life? which I ſuppoſe none can deny; and if he be, then he alone muſt be conſidered in Death: But for the Hileg, I know you ſet a ſmall value on it, and I know the reaſon why: But then is not *Mars* his Oppoſition to the Aſcendent as likely to kill, as the *Sun*'s? *Mars*, you ſee, is in the Eighth, in Square to the *Moon* and *Saturn* in the Twelfth; and one would think he hath as good a Title by thoſe Qualifications to kill a Cardinal as the *Sun* hath; and I believe you can give no reaſon why he ſhould not kill him, as well as the *Sun*. If you can, I ſhould be glad to hear it with a great deal of ſatisfaction. But beſides this, the *Sun* did paſs the Bodies of *Saturn* and the *Moon*, and that too about the ſame time that the Aſcendent paſſed the Oppoſition of *Mars*; and yet all theſe together could not do his buſineſs till the Oppoſition of the *Sun* came, which is mighty ſtrange; and if it ſhould happen

to

to be true, it would prove an excellent diſcovery of ſtarry verity, eſpecially if it could be brought into a Rule; but before we go any further, let us ſee what uſe he makes of theſe Directions in other Genitures.

In the Nativity of *Ann* Queen of *Poland*, the *Sun* was Hileg in the Seventh, and yet the Aſcendent to his Oppoſition did not kill. In the Nativity of Cardinal *Cæſarinus*, *Mars* was in the Eighth, as in this Figure, and he kills him with the Aſcendent to the Oppoſition of *Mars*, without any difficulty. In the Nativity of Cardinal *Spinellus*, *Mars* was in the Eighth, as here, and he kills him on the Aſcendent to his Oppoſition, without any thing elſe to help. In Cardinal *Ubaldinus* the *Sun* was in the Eighth, and yet there the Aſcendent to his Oppoſition would not kill, notwithſtanding he was in direct Oppoſiton to *Mars* in *Aries*. Nor in Cardinal *Gymnaſius*, the Aſcendent to the Oppoſition of the *Sun* and *Mercury* would not kill, and *Mercury* Lord of the Eighth too. In Cardinal *Gypſius*, the Aſcendent to the Oppoſition of the *Sun* could not kill him, but the *Dragon's Tail* whipt him off afterward. Nor in Cardinal *Pancirolus*. In Cardinal *Urſinus* the Aſcendent to the Oppoſition of *Mars* kills without any thing to aſſiſt it. And the like in *Ranuccius*, with others.

Thus you ſee here are a ſufficient number of Witneſſes under his own Hand to prove when the *Sun* in the like caſe would not kill, and where *Mars* hath done it, contrary to his Practice in this man's Geniture. And ſo I come to give you the Scheme, it being ſet to his time exactly, and the Planets places nearly the ſame with thoſe I have calculated, only *Mercury* is here 10 degrees 37 minutes in *Libra*, and by Calculation he is in 12 degr. 5 min. of that Sign.



Lat. Planet.

♄ 1 47 *M.*
♃ 0 1 *M.*
♂ 0 4 *S.*
♀ 4 41 *M.*
☿ 0 57 *S.*
☽ 1 34 *M.*

You have heard my Objections againſt the Truth of this Scheme, and alſo my Reaſons for it, together with theſe ſeveral Examples, to ſhew where he hath allowed the quite contrary, and that he doth not make a Rule of it: And to me it ſeems to be lugg'd in by Head and Shoulders to ſerve a turn, without any true method or rule to guide or approve it, either in his own practice, or any other man's. Hence I do poſitively affirm, for the reaſons abovementioned, That this Figure is wholly falſe, and thoſe Directions ſaid to give his Preferment and Death, are groundleſs and improper; and whoſoever believes this method, and depends on it, will be deceived, and his Expectation fruſtrated in any other caſe of this nature.

If there was a man born about that time that *Argol* gives us, I do believe it was given either at 1 of the Clock, or at 2; if at 2, then the Aſcendent to the Oppoſition of the *Sun*, or rather the *Sun* to the Seventh Houſe, is a proper Direction to kill, if wrought with Addition and Subſtraction, as *Ptolemy* teacheth, *Lib.* 3. *Cap.* 14. but if at one hour *poſt Meridiem*, (which ſeems

ſar more rational and likely to be the time of his Birth, than the other or *Argol*'s either) then we have Directions for his Preferment and Death, all agreeable both to Rule and Time, and will cauſe ſuch effects in other Nativities, where the like Directions happen.

When he was made *Cardinal*, he had not the Midheaven to the Trine of *Venus*, but the *Moon* to the Trine of the *Sun*, who was radically in a Mundane Trine to *Jupiter* in the Aſcendent.

When he dyed he had not the Aſcendent to the Oppoſition of the *Sun*; but the *Sun Hileg* to the Body of *Saturn*, Body of the *Moon*, and Square of *Mars*; and I will appeal to any man of Skill, Whether theſe are not more proper to kill, than that he ſays did. A Figure of my Correction will have 15 degrees of *Libra* in the Tenth, and its Right Aſcention 193 44, the Pole of the *Sun* 9, the Pole of the *Moon* 40, and the Figure will differ 35 minutes from that of *Argol*. And ſo I will give you the Directions, with their Arks and Meaſure.

Luna ad △ ☉ *Zod. ſine Lat.*	47 29	50 2	1595.
Luna ad △ ☉ *Zod. cum Lat.*	55 57		
Sol ad Corp. ♄.	63 31	65 6	1611.
Sol ad Corp. ☽.	67 29		
Sol ad □ ♂ *Zod.*	72 19		

Cardinal *Ubaldinus* was born (ſays *Argol*) the 21ſt day of *September*, *Anno* 1578. at 2 hours 22 minutes *P. M. ſub Eat.* 42. That he was made a *Cardinal* by Pope *Paul* V. *December* 2d 1615. being then 37 years of age and 2 months, Midheaven *ad* ✶ ♃.

And that he dyed *April* 22d 1635. of the Stone in the Bladder; and for this, our Author ſays, he had his Aſcendent directed to the Square of *Saturn* in the Zodiack, as they always do, he being then 56 years old and 6 months.

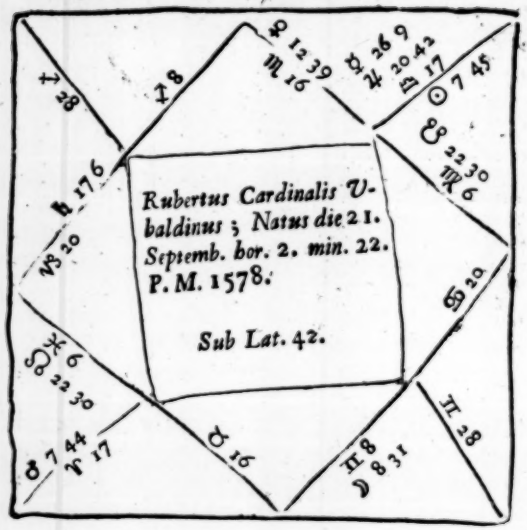
Here it is plain that this Nativity is not true, and that the time given is really ſtrained to ſerve a turn; that is, to make the Aſcendent to the Square of *Saturn* come to kill him, and by the ſame poſition the *M.C.* to the Sextile of *Jupiter* give his Preferment, both which Directions are falſe and groundleſs, and not to be relied on in any caſe, as he underſtands and directs them; and I am very certain they were not the Aſtrological Cauſe of his Death or Preferment,

Preferment; for the Midheaven to the Sextile of *Jupiter* came up at about 33 years old, and the Aſcendent to the Square of *Saturn* at 66.

But to omit thoſe things as frivolous in compariſon to that which I am now going to mention: In the laſt Nativity mentioned, you ſee he makes the Aſcendent to the Oppoſition of the *Sun* kill without any thing to aſſiſt it; and yet in this man's caſe he will not allow it to kill, notwithſtanding the Body of *Mars* comes up with it at the ſame time. If theſe Directions had come up when he was young, you might then have ſaid in excuſe, That the ſtrength of Nature was deſigned for a longer date, and ſo have baffled theſe two fiery Stars; but they came up at 52 years of age, when a man's ſtrength decays, and this but 4 years before he dyed: Which ſeems ſtrange to me, That the ſingle Oppoſition of the *Sun* killed *Blanchettus*, and yet the Aſcendent to the Body of *Mars* and Oppoſition of the *Sun* cannot hew this man down. But perhaps you will ſay, That in *Blanchet's* Nativity, the *Sun* was Lord of the Eighth. That I allow; and is not the *Sun* here in the Eighth? which enabled him to murder to the full as well as the other: But beſides that, the *Sun* is here in Oppoſition to *Mars* Malefick.

But perhaps you may ſay, That though they did not kill, yet they might give the Diſeaſe of which he lingered, which was the *Stone in the Bladder*. That I deny, and I will appeal to any of you, whether the Oppoſition of the *Sun* and Body of *Mars* hath not more power to kill, than the Square of *Saturn*, which hath the Oppoſition of *Jupiter* to hinder it. But beſides, if I ſhould allow that, how will you diſtinguiſh it in your Rule, when you will let us know your method for Diſeaſes and Death? That is, how we ſhall know when the Body of *Mars* and Oppoſition of the *Sun* will kill, when give a Diſeaſe, and when nothing at all: and when the Aſcendent to the Square of *Saturn* will kill, and when not; for in the Nativities of *Alexander Victricius*, *Franciſcus Vitellus*, and Cardinal *Creſcentius*, it would not; with abundance more I could give you. But theſe things I will leave to your conſideration, and come to the Figure it ſelf, that you may ſee what I ſay to be no more nor leſs than Truth.

Lati. Planet.	
♄	0 2 N.
♃	1 7 N.
♂	5 6 S.
♀	0 37 N.
☿	0 25 S.
☽	4 50 N.



As to the Correction of this Figure, I do alter it about 40 minutes ſooner, the Right Aſcention of the Midheaven to that time is 213 degrees 24 minutes, and the *O. A.* of the Aſcendent is 303 degrees and 24 minutes. Now by this poſition, the *Moon* to the Trine of *Venus* gave him his preferment; the Pole of the *Moon* is 24 degrees, and her Oblique Aſcention in the oppoſite place is 258 degrees 47 minutes, which ſubſtracted from 294 degrees 35 minutes, leaves the Ark of Direction of the *Moon* to the Trine of *Venus*, *ſine Lat.* 35 degrees 48 minutes; which turned into time, gives 37 years and almoſt 6 months; and about the ſame time alſo, or a little before, came up the Midheaven to the Trine of *Mars*: And this I take to be a very probable cauſe for his Preferment.

And by this poſition alſo, he dyed on the *Sun Giver of Life*, to the *Mundane Parallel* of *Saturn*; to the *Zodiacal Parallel* of *Saturn*, and to the *Oppoſition of the Moon*. The diſtance of *Saturn* from the Midheaven is 75 degrees 58 minutes: The diſtance of the *Sun* from the Midheaven 26 degrees 17 minutes; the part proportional is 20 degrees 36 minutes: This ſubſtracted from

Saturn's

Saturn's diſtance, leaves the true Ark of Direction of the *Sun* to the Mundane Parallel of *Saturn* 55 degrees 22 minutes; this turned into time, gives 56 years and 5 months: And here, by the way, obſerve, I do not ſay that this Direction gave the Diſeaſe of which this man dyed (as *Argol* ſays) that is indeed to be ſought from another Cauſe, and not the mortal Direction; perhaps he had lingred under this Diſtemper more or leſs from 40 years of Age, even from the time that the *Moon* paſſed the Oppoſition of *Saturn* in *Cancer*; but the Radical Cauſe was from *Saturn*'s being in the Aſcendent in *Capricorn*, and the *Sun* in Oppoſition to *Mars*; vide *Opus Reform.* pag. 149. to which I refer you for that Diſeaſe: And ſo I will give you the Directions.

	d.	*m.*	*y.*	*m.*	
☽ *ad* △ ♀ *in Zod. ſine Lat.*	35	48	37	10	1616
☉ *ad* ☌ ☽ *ſine Lat.*	54	20	55	6	1634
☉ *ad par.* ♄ *in mundo d. d.*	55	22	56	6	1635
☉ *ad par.* ♄ *in Zodiaco.*	58	57			

Cardinal *Paravacinus* was born *July* the 11th, at 8 of the Clock at Night, 1552. *Lat.* 42. *Argol* ſays, This Native was a man of Quality, and had divers Characters of Honour conferred on him, and at laſt was made Cardinal by Pope *Gregory* XIV. in the year 1591. *March* the 6th, on the Direction of the *Sun* to his own Sextile.

And he dyed on the 4th of *February*, 1611. by a ſudden Defluxion of Humors that fell on his Neck and Jaws with that Fury that it ſuffocated him; and this (ſays my Author) was from the Aſcendent to the middlemoſt Star of the *Pleiades*, in 23 degrees 45 minutes of *Taurus*. Which Sign governs thoſe Parts; and in the Month of *December* preceding there was an Eclipſe of the *Moon* in 7 degrees of *Cancer*, in Square to her Place in the Nativity. Now Reader, do but conſider what a parcel of Aſtrological Reaſons here are, ſuch Reaſons that none but *Argol* would have given, and ſuch as none but very weak men will believe.

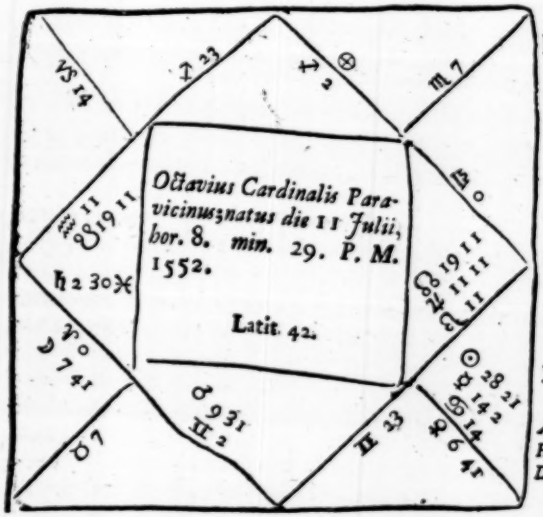
Argol tells us, This man was a Cardinal, a Clergyman, a Noble man, and perhaps more than a man; for of all the Nativities that I have ſeen, this is the *ſhrewdeſt* and *plagueſt* fellow among them:

them: But whether his Power lay in his *Coat*, or his *Cap*, his *Spark of Honour*, or his *ſtrong Conſtitution*, I know not; but this is certain, he had more *Power*, *Craft*, or good *Fortune*, than the reſt of his Trade had, for he bid defiance to, and baffl'd all the Seven Planets; and had not the *Pleiades* (called the *Seven Stars*) took him to task, for ought I can ſee he might have lived till this time. The Malefick Rays of the Planets could not kill him, if you will believe *Argol*; for his Aſcendent had paſſed the Malefick and Benefick Rays too of all the Seven, and they could make no work of it till the *Pleiades* took up the Cudgels. He outliv'd the Oppoſition of *Jupiter*, the Body of *Saturn*, the Square of *Mars* out of the Fourth, the Square of *Venus* Lady of the Eighth, the Square of *Mercury* Lord of the Fourth, and the Square of the *Sun* out of the Sixth, and at laſt a little ſquint-ey'd Star ſteps in, that no body did dream of, and gave him his *Quietus*: But then you muſt obſerve, that was aſſiſted by an *Eclipſe* in *Cancer*, and the Diſeaſe was in his *Neck* and *Throat*, the part that *Taurus* governs, and therefore you muſt conclude theſe all together are weighty things; *Riſum teneatis.*

Now what man of Senſe can believe theſe idle extravagant Notions? Nay, that can forbear laughing at them, things ſo ridiculous that I am aſhamed they ſhould appear under *Argol*'s Name, or that any man ſhould have occaſion to ſay that theſe poor weak inartificial Reaſons and Operations for Death, came from the hand of a great *Paduean.* But when I conſider it again, there are very few of any other Opinion; for all thoſe who have appeared in print on the Doctrinal and Practical part of Nativities, follow the ſame Cant that is here laid down, and make as miſerable Stuff of it as this man doth, letting people dye on the Aſcendent to the *Dragon's Head* or *Tail*, to the Oppoſition of *Jupiter* or *Venus*, eſpecially if they have dominion in the Eighth Houſe, to the *Pleiades*, &c. No matter who is *Hileg*; and what they allow for Doctrine in one Nativity, they diſallow it again in twenty afterwards; and at this rate we are taught and inſtructed, and the Art illuſtrated and beautified with Falſhood and Fooleries. And to convince you that this is true, look into thoſe Nativities printed by this Author, and you will find he kills ſome on the Aſcendent to the Body of *Saturn*, as Cardinal *Ludoviſius*, and Cardinal *Mutus*; ſome on the Aſcendent

dent to the Square of *Mars*, as Pope *Sixtus* V. and *Charles* the King of *Spain*'s Son; ſome on the Aſcendent to the Body of the *Moon*, as Cardinal *de Comitibus*, and Cardinal *Plattus*; ſome on the Aſcendent to the Square of the *Sun*, as Cardinal *Zacchia*, and Cardinal *Placentius*; others on the Aſcendent to the Square of *Mercury*, as Cardinal *Simoncellus*; on the Square of *Jupiter*, as *Jo. Columna* Patriarch of *Jeruſalem*: And yet here he paſt them all, and did nothing to the purpoſe, as in other People; and I now will give you the Scheme it ſelf exactly from *Argol*'s Copy.

239 52



Lat. Planet.	
♄	1 47 N.
♃	0 42 S.
♂	0 20 N.
♀	0 14 S.
☿	1 13 S.
☽	3 45 S.

A. R. ⊕ 237 26
H. T. D. 15 4
Diſt. à M. C. 2 20

In the Correction of this Nativity I ſhall make but a ſmall Alteration in *Argol*'s Figure, no more than 6 minutes in the Right Aſcention, which doth not amount to 1 minute in time. So that the Right Aſcention of my Midheaven will be 239 degrees and 46 minutes; and the *Part of Fortune* I allow (according to *Ptolemy*, *Lib.* 3. *Cap.* 13.) to be giver of Life; and that he did not dye on the Aſcendent to the *Pleiades*, but on the *Part*

of

of Fortune to the Semiquadrate of *Saturn*, to the Mundane Parallel of the *Sun*, and the Oppoſition of the *Sun*; and this I thus prove. The diſtance of *Saturn* from the Midheaven is 93 degrees 54 minutes; from which taking half his ſemidiurnal Ark, there remains 52 degrees 48 minutes; to this I add the part proportional, 2 degrees 7 minutes, and that gives the Ark of Direction of the *Part of Fortune* to the Semiquadrate of *Saturn* 54 degrees 55 minutes: This, turned into time, gives 58 years and 7 months. And this is followed by the *Part of Fortune* to the Mundane Parallel of the *Sun*, Ark 59 degrees 00 minutes, and then to the Oppoſition of the *Sun*, Ark 62 degrees 26 minutes; and no Direction of any of the Benefics to ſave: That which is neareſt is the Mundane Parallel of *Jupiter*; but that did not come up neither till after theſe Three mentioned, and therefore no relief. Thus I have endeavoured from his own Figure to prove his Death, by *Ptolemy*'s undeniable Authority. And now I come to ſome Obſervations on the Scheme, and Directions.

Firſt, Let us obſerve, that this is a kind of a violent Death; for our Author ſays, He was ſtrangled on a ſudden with the flux that fell on the Veſſels about the Throat; and it is probable to believe, that if he had been in ſome other Country or Employment, that Suffocation might have been of another nature; or if it had been a violent Nativity, he might have been put to death by the Sentence of a Judge, in ſome ſuch way, that Strangling might have been the method to effect; but this we find is a way of Nature's own providing.

Secondly, The Directions were violent, and fell in *Domo & Terminis* Saturni; and *Ptolemy* ſays, When *Saturn* rules in Death, he give *Catharros & alia mala, quæ ex frigidis cauſis ſuperantibus oriuntur.* But the reaſon that made his Diſeaſe ſo ſudden and violent, was becauſe the *Sun* ſucceeded ſo near in Direction, and he in a Mundane Parallel with *Saturn*; for the *Sun* is in truth the *Poiothanatos* in this caſe.

Thirdly, I obſerve, he was ſtrangled, or rather ſuffocated, and that requires a reaſon too in Aſtrology; and truly you need not go far for it; for do but look into *Ptolemy, in Cap. de Morte*, and there he ſays, When *Saturn* beholds the *Sun* by Oppoſition or Square, he gives Death *per Anginas aut Strangulationem.* Here the *Sun* is in a Mundane Parallel, applying, which is equal to an Oppoſition. But do not miſtake me, I pray; I do not mean,

That

That in any Nativity, where there is an Oppoſition of the *Sun* and *Saturn* applying, that the Native ſhall dye by Suffocation, *&c.* as here, but only in the like caſe, where the *Sun* is the Poiothanatos, or in Aſpect with him who is ſo.

Fourthly, I obſerve alſo, that there are divers violent Poſitions in the Figure, and by conſequence ought to have a ſhare in the violence of his Death. The Poſitions are theſe following; the *Sun* is in a Mundane Parallel, with *Saturn* applying, and near the Zodiacal Parallel of *Mars*; the Hileg is in an exact Mundane Parallel with *Mars*, and going to his Oppoſition.

As to his Gout, Gouty Pains and Rheumatiſm that he had lain under for ſome time before, I judge them to be from the Aſcendent to the Body of the *Moon*, and Square of *Mercury*, the *Moon* to the Mundane Parallel of *Saturn* to the Square of *Saturn* and Body of *Mars*; but above all, the *Sun* to the Oppoſition of the *Moon*, and none of theſe givers of Life.

Cardinal *de Comitibus* was born (as *Argol* tells us) the 28th day of *Auguſt*, at 7 hours 49 minutes *P. M.* 1556. and under the Latitude of *Rome*. But the Figure is ſet to 3 minutes after 8, *P. M.* and I am ſure he intended that Figure, becauſe he makes uſe of that Oblique Aſcention of the Aſcendent, in directing it to the Body of the *Moon*, and that agrees to 29 degrees of *Aries* almoſt as in the Scheme.

That he was made a Cardinal *June* the 9th, 1604. on the Midheaven to the Trine of the *Moon*.

And that he dyed the ſecond of *December* at Night, by a ſudden defluxion of Humors upon his Jaws, *Anno* 1605. and this from the Aſcendent to the Body of the *Moon*, having a little before paſſed the Antiſcion of the Moon; in which caſe obſerve, In this Nativity the *Pleiades* could not kill, and in *Paravacinus's* the Moon could not do it.

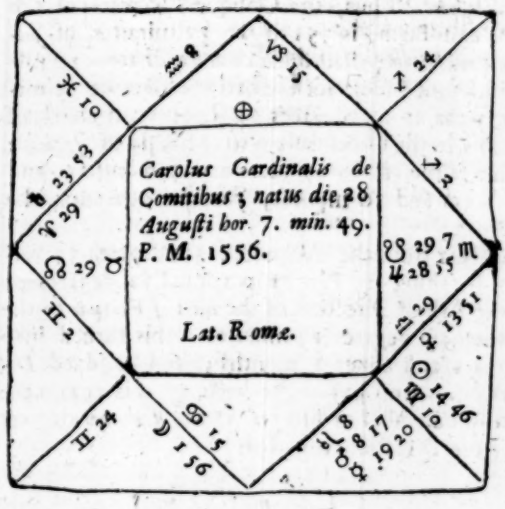
I cannot deny the Midheaven to the Trine of the *Moon* to be a good Direction, and likely to give Preferment; but for the Aſcendent to the Body of the *Moon* to kill him, I canot agree to it: And my reaſon is, Becauſe the *Moon* is not Malefick, unleſs it is by being in a Mundane Square to *Saturn*; but my chiefeſt reaſon is, becauſe the Aſcendent is not giver of Life; and if

he will not keep to a Rule, no man can understand him, nor is his method intelligible.

This Nativity might be corrected with very good Authority, and not alter the Midheaven or Ascendent any thing considerable; for in this position of his, the *Part of Fortune*, who is *Giver of Life*, did pass the Opposition of the *Sun* much about the time of his Death. And yet, for all that, I do not think his Printed time true; but rather that the estimate time given him was 7 hours 30 minutes *P. M.* and because the Midheaven to the Trine of the *Moon*, and the Ascendent to the Body of the *Moon* did so well agree to the times of his Two Accidents, he made the time 29 minutes later, on purpose to bring up those Directions to agree with those Two Accidents mentioned; but if this time should be allowed to be true, I believe he would be shrewdly put to it to prove by good Authority, That the Ascendent to the Body of the *Moon* hath power to kill in this case; and also to prove, The Ascendent to the Square of the *Sun* had not power to do it, for by his Scheme you see he outliv'd that many years. Nor do I understand how any one single Direction can give a sudden Death as his was, that generally being the effect of a Crowd of Directions of different Natures and Effects, and for the most part in more active parts of Heaven too than *Cancer* is; but without further debate, I will give you the Scheme *Argol* hath printed, and you may spend your Opinion on it, as you think convenient.

I do

286 45



Lat.	Planet.
♄ 1	42 S.
♃ 1	36 S.
♂ 1	5 N.
♀ 5	5 S.
☿ 1	55 S.
☽ 2	43 N.

R. A. ⊕ 299 48
T. H. D. 18 54
D. à M. C. 21 38.

The ⊕ is wrought and its diſtance taken by the Figure I have corrected.

I do alter *Argol*'s time, and make it ſooner by 29 minutes; and the Right Aſcention of the Midheaven to that time is 278 degrees 10 minutes, agreeing to 8 degrees of *Capricorn* in the Ecliptick, and 15 degrees of *Aries* Aſcending; and if you pleaſe to ſet the Figure, you will find the whole poſition not unlike that of Cardinal *Paravacinus*, who dyed by ſuch a Diſeaſe as this man both for Quality and Circumſtance, a ſudden Suffocation. He had his *Part of Fortune* giver of Life in the Tenth; ſo hath this man. He had his *Part of Fortune* afflicted of *Mars*, here it is afflicted by *Saturn*. He had the *Part of Fortune* in a mundane Parallel with *Saturn* in the Aſcendent, ſo hath this man his alſo with one aggravation more, and that is a Zodiacal Parallel with *Saturn*. He dyed on the *Part of Fortune* directed to the Semiquadrate of *Saturn*, and the Mundane Parallel of the *Sun* Malefick followed; this man dyed on the *Part of Fortune* to the Square of the *Moon*, and the Mundane Parallel of *Mars* followed it. In my Opinion here is ſomething Reaſonable and probable;

but in both of them, by *Argol's* method and Doctrine wholly improbable.

He was created Cardinal on the *Sun* in the Crepuſculine Arks to the Body of *Jupiter*. Thus, the Oblique Aſcention of the *Sun*, under the Pole of Birth, is 351 degrees 32 minutes, of *Jupiter* 35 degrees 42 minutes; their diſtance is 44 degrees 10 minutes: From which Ark I ſubſtract the ortive difference 43 minutes, and there remains 43 degrees 27 minutes, the Ark of Direction of the *Sun* in the Crepuſculum to the Body of *Jupiter*: and this turned into time, gives 47 years and 7 months; and when he was 47 years and 10 months, *June* the 9th 1604 he was made a Cardinal.

The *Moon* is diſtant from the Aſcendent 57 degrees 55 minutes; from which taking the Part Proportional 12 degrees 42 minutes, leaves the Ark of Direction of the *Part of Fortune* to the Square of the *Moon* 45 degrees 13 minutes; this turned into time gives 49 years and about 2 months; and he dyed *December* the 2d, 1605. And juſt at the heels of this comes the *Part of Fortune* to the Parallel of *Mars in Mundo d. d.* 46 degrees 29 minutes. See the Directions together.

	d.	*m.*	*y.*	*m.*	
☉ *ad* ♂ ♃ *in Crepuſc.*	43	27	47	7	1604.
⊕ *ad* □ ☽.	45	13	49	2	1605.
⊕ *ad par.* ♂ *in mundo d. d.*	46	29			
⊕ *ad par.* ♂ } *in Zod.*	53	2			
⊕ *ad par.* ♃ }					

My Learned *Italian* tells us, That Cardinal *Simoncellus* was born *November* the 5th, at 49 minutes paſt 7 of the Clock at Night, in the Year 1536. under the Elevation of 43. And alſo ſays, he was created Cardinal on the 22d day of *December*, 1553. by Pope *Julius* III. and this at the age of 17 years and 2 months almoſt, on the Midheaven to the Body of *Jupiter* and Trine of *Mercury*. This was a very young Cardinal, in my Opinion, but old enough, I judge, to take the profits of his Trade.

And that he dyed in the month of *February*, about the middle of it, *Anno* 1605. by a difficulty in his Urine, at the Age of 68 years and 3 months; and this (ſays Sir *Andrew*) was from

from the *Moon*, Lady of the Aſcendent, directed to the Antiſcion of *Saturn* in an obedient Sign, and the Aſcendent to the Square of *Mercury*, imbuted with the Nature of *Mars*, which he ſays, naturally gives a Retention of Urine. I can by no means believe that *Mercury* is afflicted or hurt by *Mars*, becauſe he is in exact Trine to *Jupiter* by his Longitude, and by his Latitude in exact Conjunction with *Venus*; and for thoſe Reaſons, I think he can do no great hurt: And therefore the whole Charge muſt lye upon *Saturn*, for it is his Turn to murder now, becauſe he is Lord of the Eighth Houſe; and therefore that you may ſee it all before you, take the Scheme before I come to the Correction, which is the ſame *Argol* printed.

348 37

Lat. Planet.	
♄	0 30 *N.*
♃	1 56 *S.*
♂	0 12 *S.*
♀	0 35 *N.*
☿	2 12 *S.*
☽	4 33 *N.*

R. A. ⊕ 3365
T. H. D. 1758
Diſt. a M. C. 13 42
The ⊕ is wrought and his diſtance taken in my Figure.

This is a very odd ſort of Doctrine, and perfectly unintelligible, to let the Aſcendent paſs the Body of the *Moon*, Square of the *Sun*, and Antiſcion of the *Sun*, and at laſt kill him with the *Moon* to the Antiſcion of *Saturn*, and the *Moon* under the Earth, and no ways like to be Hileg; a very likely ſtory! Pray obſerve,

ſerve, you ſee he kills Cardinal *de Comitibus* on the Aſcendent to the Body of the *Moon*, and ſo he doth *Philip Columna:* He kills Cardinal *Placentinus* and Cardinal *Zacchia* with a ſingle Square of the *Sun* each of them; and yet here, where the Square of the *Sun* falls exactly on the the Body of the *Moon*, and both near the *Lyon's Heart*, which adds to their Violence extreamly, they will not do his buſineſs; but at laſt, a little ſneaking Antiſcion (which is indeed no Antiſcion) muſt be called in, and had not *Saturn* been Lord of the Eighth, I believe his Antiſcion could not have done it neither. Is there any man living that can juſtifie this Doctrine, and bring it into Rule, that it may be made uſeful to thoſe that depend on it? What man is there that had ſeen thoſe Examples mentioned before, and believed them, that would not have been extravagantly poſitive in this Nativity, that the Aſcendent to the Body of the *Moon*, to the Square of the *Sun*, and the *Lion's Heart*, would have killed, which you ſee did not? Away, away with this fooliſh ſtuff! But beſides this, if the Directions of the *Moon* have power to kill, why did not the *Moon* to the Body of *Saturn*, Square of *Mercury*, and Square of *Mars* do it, when there was no Help or Relief to ſave Life?

In my Correction of this Scheme I alter *Argol*'s Figure, and make it 5 minutes later, which I judge no body will quarrel at, that conſiders how little it is. The *R. A.* of the Midheaven is 349 degrees 47 minutes, *Jupiter* is in the Midheaven, and *Mercury* and *Mars* in Conjunction on the Cuſp of the Sixth Houſe, and the early preferment that he had was from the Midheaven to the Body of *Jupiter*, and the *Part of Fortune* to the Trines of *Mercury* and *Mars*; at which time, being but 17 years of age, he was made a young Cardinal. The Midheaven to the Body of *Jupiter* came up 2 years before his Preferment, and paved his way to it by Intereſt and good Friends, which made it come eaſy afterward.

The Directions on which this Native did expire, were the *Part of Fortune*, giver of Life, to the Oppoſition of the *Sun*, and Zodiacal Parallel of *Saturn*, and the *Moon* to the Zodiacal Parallel of *Saturn* alſo at the ſame time, who is radically in Square with *Mars* and *Mercury*. I have told you already, That the *Part of Fortune* is not to be directed in the Zodiack, but in the World only, and in order to that take notice its Right Aſcention is 336 degrees 5 minutes; its diſtance from the Tenth Houſe

House 13 degrees 42 minutes, its *Tempora Horaria Diurna* 17 degrees 58 minutes; the distance of the *Sun* from the Cusp of the Fourth is 60 degrees 38 minutes; to this I add the part proportional 13 degrees 47 minutes, and that gives the Ark of Direction of the *Part of Fortune* to the Opposition of the *Sun* 74 degrees 25 minutes: This turned into time gives 68 years and 3 months. The *Part of Fortune* to the parallel of *Saturn* hath Ark 76 degrees 50 minutes. And these two I do allow for his Death, which was a Retention of Urine; but this last, which is the Poiothanatos, gives the Disease and its Quality, and is likely to produce it, either by a paralitick Accident in the Bladder and Nerves adjacent, or by impairing the expulsive Faculty in the Reins; both which are the natural effects of *Saturn* and his Terrene Quality. And I am of Opinion, that he had been subject to this Disease for 3 years before he dyed, being first began by the Ascendent to the Body of *Saturn*, which doth for the most part cause a deficiency in all parts of Nature, though he had not power to kill: See the Directions.

	de.	*m.*	*y.*	*m.*	
☉ *ad* ☐ ☽.	62	2	56	9	1593
Ascend. ad ☌ ♄.	71	35	65	7	1602
☉ *ad* ☍ ☉.	74	25	68	3	1605
☉ *ad par.* ♄ *in Zod.*	76	50	70	5	1607
☽ *ad par.* ♄ *in Zod.*	76	50	70	5	1607

And seeing I have made use of these Directions often in this Treatise, I care not if I take a little pains, and demonstrate the thing to the young Student, which I am sure is generally unknown to the Astrologers of our Nation; I mean, to direct the *Moon* to the Antiscions of the Planets; and therefore I will here do it once for all. And to that end take notice, That Antiscions are nothing else but parallels of Declination, which are to be taken with the Planets Latitude, and not otherways; and those that take them without, make haste to discover their Ignorance, and shew you they grope in the dark without Reason or Skill, having

having taken up a falſe method delivered to them by they know not who, and now they are loth to part with it; and whether I am right or not, ſee *Morinus* in his *Aſtrol. Gall. lib.* 16. *pag.* 368. and I doubt not but you willl believe him. Alſo ſee *Ptolemy*, *lib.* 1 *cap.* 13. and ſome others.

Now the Reaſon why our modern Profeſſors have decryed Antiſcions, and ſaid they could find no truth in them is, Becauſe they neither know how to take them, nor direct them when taken; and I will make it appear to any one, That let any of them direct the *Sun* or *Moon* to ſuch Antiſcions as I ſhall appoint, and I will alſo work the ſame Directions with them, and when we have both done, there ſhall be 10, 15, or 20 degrees difference between my Directions and theirs; and therefore it is no wonder they can find no effects in the Antiſcions and their Directions. Mine I can demonſtrate, but they work theirs as a Parrot talks, by rote; they have learned a Notion, but it is indeed a groundleſs one; nor can they give you any Satisfaction if you deſire the reaſon of them. For Example, Why muſt there be Contrantiſcions of a different nature from the Antiſcions? Or what reaſon can they give why the Contrantiſcion ſhould not be of the ſame nature with the Antiſcion? Beſides, there are ſome parallels or Antiſcions that cannot be directed to, of which ſort they are that be out of the Ecliptick, *&c.* And ſo I come to give you an Example in the thing, to ſhew you, that what I have ſaid is truth; and that they do differ from me, as I have told you.

Let the Example be of the *Moon* and *Saturn* in this Cardinal's Nativity, as being moſt apt for the illuſtration of the thing I do here intend: The place of *Saturn* is 7 degrees 16 minutes in *Virgo*, with 30 minutes of North Latitude; hence you will find his Declination is 9 degrees 21 minutes: anſwering to 6 degrees of *Virgo* and 24 degrees of *Aries* in the Ecliptick, and to 6 degrees of *Piſces* and 24 degrees of *Libra*. The Longitude of the *Moon* is 21 degrees 39 minutes in *Leo*, with North Latitude 4 degrees 33 minutes; her Declination is 18 degrees 38 minutes, and her Parallels fall in 6 degrees 48 minutes of *Leo* and *Aquary*, and in 23 degrees 12 minutes of *Taurus* and *Scorpio*; when at the ſame time their Parallels or Antiſcions, *&c.* fall in 21 degrees 39 minutes

minutes of *Leo* and *Taurus*, and in 8 degrees 21 minutes of *Aquary* and *Scorpio*; ſo that you ſee here there is no leſs than 15 degrees of difference between them and Truth. Now if I ſhould, as they do, direct the *Moon* to 23 degrees of *Libra*, ſhe hath there 4 degrees 23 minutes of Latitude, and 5 degrees odd minutes of Declination, which doth not come near the Declination of *Saturn*, which is 9 degrees 21 minutes: Therefore I obſerve what Latitude the *Moon* hath in 4 degrees of *Scorpio*; and I find ſhe hath there 3 degrees 47 minutes; in which Point ſhe hath 9 degrees 21 minutes of Declination, and in that Point ſhe really meets the true Parallel of *Saturn*; and as he is, ſo is ſhe equally diſtant both from the Tropicks and Equator; and to this Point, and with that Latitude there, I direct the *Moon*, whoſe Ark of Direction is 76 degrees 50 minutes: Which turned into Time gives 70 years and about 5 or 6 months. And at that time the *Moon* and *Part of Fortune* comes by Direction to the Parallel of *Saturn*'s Declination, and ſo of the others in the like caſe.

Thus I have given you One and thirty Nativities out of *Argol*'s *De Diebus Criticis*, to prove that there were Reaſons to be given for their Deaths and Preferments by a regular method in taking the Hileg, and uſing of it to the end it is choſen, without running from one point to another, and at laſt perhaps kill them on ſome Directions that were never imagined nor believed to have any ſuch mortal power before. And in ſome of theſe Nativites I keep cloſe to *Argol*'s time, without any alteration at all; and in others of them, where I do differ from him, it is with good reaſon to believe that he ſtrain'd the point to make his Direction that he did imagine hit the Accident: And I do believe in ſome of them he hath made conſiderable alteration from the eſtimate time. Like *C*—— in his *Key filed bigger*, to ſhew himſelf a man of Skill, alters his Eſtimate Time almoſt Three Hours; the Conſequence you ſhall hear hereafter in this Treatiſe. And yet for thoſe Nativities that I have not altered, as well as thoſe I have, I do not engage for the Truth of any of them; nor doth it matter

any thing to the intent of this Book, whether they are true or not. If they are true, he hath wholly miſtaken the Principles of his Art, and miſguided his *Reader* and *Pupil* in his Inſtructions, and juſtly deſerved the modeſt Correction that I have made of the whole. If they are not true Nativities, it is the ſame thing as if they were, for he would have given the ſame Reaſons for true ones as he doth in theſe; and to be plain with you, he gives his Reaſons for them, believing and ſuppoſing them to be true: And ſo I take them; and the ſame Reaſons I give will hold and have adequate effects in any true Nativities carefully taken.

In theſe Three laſt Nativities here given, I have made choice of them on purpoſe, becauſe in each of them the *Part of Fortune* is giver of Life, according to the Doctrine and Principles of *Ptolemy*, and that point I have directed to their ſeveral *Anareta's*, in each of them to give the time of Death, which perhaps may ſeem to ſome Old Profeſſors a method ſtrange to their practice, notwithſtanding they have talked of the *Part of Fortune* being one of the Five Hilegical places oftentimes, but did never allow it to be directed on any occaſion of Life and Death, but when nothing elſe would do; never conſidering the Rule when it is to be allowed giver of Life, and when not; and concerning this, I ſuppoſe there will be divers Profeſſors and Pretenders to this Art, that will raiſe ſeveral doubts about it, and debate the Point *pro & con*, whether it ought or ought not to be admitted into practice; and I doubt not likewiſe but the Verdict will go againſt me in the caſe debated: Therefore, the better to guide theſe Sceptical Animadverters Judgments, I will ſay ſomething in order to the reaſonableneſs of its admiſſion, to the probability of its power, and to the Authority I have to plead for both, from our Great *Patron* and *Maſter*, *Ptolemy*.

Notwithſtanding it is but a Point (and for that Reaſon controverted by many) there ſeems as much Reaſon for its being directed (if it is truly taken) as the *Sun* and *Moon*; for the point of the Zodiack, that the *Sun* and *Moon* are in at the Time of Birth, is gone from that part of Heaven, when the point directed to, comes up to them, as we ſay: And therefore the Promittor never comes to the Body of the *Sun* or *Moon*, but

but to the point *in Mundo*, where they were at the Birth, and for that reaſon I have already ſaid, That the Significator is moveable *in Zodiaco*, immoveable *in Mundo*; but the Promittor is on the contrary immoveable *in Zodiaco*, and moveable *in Mundo:* And therefore ſeeing it is the Point where the Significator was at Birth, that the Promittor comes to by Direction, I ſee no Reaſon to the contrary but that the *Part of Fortune* is all out as capable of meeting Promittors, as any of the other Significators, only with this difference, that the *Sun* and *Moon* are liable to be directed convers, but the *Part of Fortune* not; and the reaſon is, becauſe it is not carried by the Rapt Motion, as they are. Now, if the *Part of Fortune* is a point in the Heavens collected by Rule, as all do agree, and alſo that it is one of the Five Hilegiack Points; then, I think, it ought to be admitted Hileg, when it is qualified according to the Rule in that caſe provided; and indeed they will be at a mighty *non-plus* to find out their Five Hilegiack Points without it: Then if that be granted, it is all I here do plead for; and that is its quiet and peaceable admiſſion.

Secondly, As to its power of being directed for Death, this I do believe will be ſomething difficult to be granted by many, and the reaſon is becauſe they have not been inured to it; but the Aſcendent hath been generally the Slave to do every thing. I remember but one Example in *Argol*, where he directs the *Part of Fortune* for Death, and that is in the Duke of *Montmorancy*, the *French-man*'s Caſe, of which I have ſpoke already in the Second Part; and though it is but a Point, and no viſible Body, yet that Point being in a fit part of Heaven, and no Competitors, is as probable an *Apheta* as the Aſcendent it ſelf; which though it be allowed a continual Point, and always in being, yet it is always moving between North-Eaſt and South-Eaſt, and alſo not conſtantly qualified to be Giver of Life, as alſo is the *Part of Fortune*. All the Five Hilegiack Points have their diſtinct and particular Rules by which they are elected to that Power, if conſidered by a skilful hand; yet you may talk with Twenty of the Common Practicers that know nothing of that Rule, nor do indeed ever take any notice of it: Nay, more than

that, They hug themſelves with the Satisfaction of being ignorant in the point, and value themſelves upon it. With ſuch I expect no good Entertainment, nor indeed do I care whether I have or not. I ſay, each of the *Aphets's* have their particular Rules, by which they are ſtrictly elected to their Power; and the *Part of Fortune* is as regularly elected as any of them, and the Rules to that end as poſitive and abſolute; all which being conſidered, the *Part of Fortune*, if truly taken and juſtly elected, hath as good a Claim to the Power of *Hileg* as the *Sun*, *Moon* or Aſcendent: And therefore it is the Duty of every honeſt Artiſt to make Obſervations in his Practice, and ſee if he can ſatisfie himſelf in the Deaths of thoſe Perſons, that dye upon Directions to any other Point beſides the *Part of Fortune*, where that is Hileg: And in this caſe I my ſelf have not been deficient, nor am I at this time. But before I do conclude, pray let me ask any skilful man of them all, How they will make out their *Five Hilegiack Points*, when they have admitted the *Part of Fortune* for one; for I abſolutely deny the Midheaven to be an Aphetical Point that is to be directed for Death: For the Midheaven hath no more to do in that, than the Cuſps of the Fourth and Seventh have; and therefore they ought to know which they are, or elſe they will be but weak Pretenders, if deficient in their Principles. It cannot be expected from me here, becauſe I am not writing of the Rudiments, but the Improvements of this Art: I only mention it here, to put the young Students upon the Enquiry; and you know there is a certain Promiſe annexed to it, That *he that ſeeks ſhall find.*

Laſtly, As to my authority to plead for both its Admiſſion and its Power, I need not go far; for if you will not take my own Word for it, I have a couple of Gentlemen ready at hand that will be my Security, and tell you more of the matter than what I have ſaid, and they are *Ptolemy* and his Commentator *Cardan:* To the firſt of which I need ſay nothing more to the men of Skill in this Science, than to recommend them to thoſe Two Chapters in his Third Book, *De Parte Fortunæ*, and *Quot ſint Prorogatores.* To the Second I will ſay nothing, becauſe his Skill in Sciences and Univerſal Learning is ſo well known to all Bookiſh Men, that my Commenda-

tion

tion of him will rather be his Injury than his Advantage; and therefore I will only recommend the Reader to his Comment on thoſe Two Chapters before mentioned, that is *Lib.* 3. *Cap.* 12, and 13. and I doubt not but any unprejudiced man may receive full ſatisfaction about the matter now in debate. But if any conceited man ſhall think himſelf wiſer than *Ptolemy*, *Cardan*, *Naibod*, *Maginus* and *Junctine*, he may reject their Rules, and ſet up ſome wiſe Notions of his own: Nay, he may call them all *Impudent Villains* too, if he pleaſeth, as a *Poor Ignorant Impudent Fellow* did *Ptolemy* this Year 1697. in Print. And ſo I take my Leave of *Argol*, and conclude this Third Part with this uſeful Diſcourſe about the Lunar Horoſcope.

Defectio

Defectio Geniturarum:

The Fourth PART.

Continued in the Examination of thoſe Nativities printed by Mr. *John Gadbury*, in his Book called, *Collectio Geniturarum.*

I Shall have no need to ſay any great matter by way of *Præmium* to this Part of my Book. Firſt, becauſe he is one of our own Country and Nation, an *Engliſhman* (or ought to be ſo) and perhaps better known to many Perſons than to my ſelf, and to all thoſe my Information of the Man may ſeem impertinent; and becauſe ſome Difference hath been between us, it may be made an ill uſe of either on the one hand, or the other; and therefore to keep clear of that Dilemma, I will be totally ſilent in all things that concern his *Perſon*, *Morals*, *Religion*, and *Reputation*, and this not only here, but throughout this Fourth Part I will keep the ſame Method, laying aſide all Expreſſions of Prejudice, and only ſtick to the matter in hand, which is to enquire into thoſe Nativities, and to ſee whether they are managed according to the Old and Primitive Doctrine, and alſo whether he doth allow the ſame Effect in one that he doth in another; and I hope no man will take it ill if there appear a juſt ground for Reprehenſion, and this done in

in a modeſt Way, and Terms becoming one that expects future times may have ſome occaſion to do the like by him when time ſhall be no more in his account.

As to the Nativities, I will not print them all, but give you ſome of the moſt remarkable ones, and make Remarks from them on thoſe I ſhall mention, to illuſtrate the Doctrine and Method that I intend to purſue therein; and my reaſon for ſo doing is, becauſe the Book it ſelf is not ſo ſcarce to be had, but I believe in the hands of moſt Profeſſors, or may be had if they think it is worth their while and charge to purchaſe it. And ſo I come to the matter it ſelf, without detaining you longer in this Introduction.

As to the Nativity of the World, I think it is not worth mine nor any other man's time to conſider it, and the rather, becauſe the Learned Sir *Thomas Brown* doth conclude it was not made in any one Quarter of the Year, but in all four. And though *Firmicus* hath taken notice of this nicety, yet I am no more ſatisfied that he knew the Birth of the World, than I am of *Morinus*'s knowing the Birth of our Saviour; and though I ſhould allow his Curioſity in knowing ſomething of it, I am ſure it would puzzle a good Artiſt to correct it, notwithſtanding the World hath Accidents ſufficient; but if this ſhould be allowed too, they have no meaſure of time, nor did they ever yet agree under what Pole of Poſition the Figure ought to be erected.

With this we may very reaſonably join the Nativities of *Nero* and *Alexander* the Great; the laſt of which we are told, had *Saturn* Lord of his Aſcendent in pitted and azimene Degrees, which made him wry-necked; then by the ſame Rule, the *Moon* Lady of the Aſcendent at the Creation, ought to have had ſome ſuch effect alſo of Deformity to beſtow either on the World in general, or on its Inhabitants in particular, becauſe ſhe was alſo in a dark degree, that is, three of *Taurus*, as they have made her. As to *Nero*'s Nativity, they may have ſome pretence of exactneſs more than in *Alexander*'s, becauſe our Hiſtory is more certain ſince our Saviour, than before; but for the reaſon of his Death, which was the *Moon* to the Body of *Mars*, that I am ſure is falſe, becauſe the Oppoſition of *Jupiter* is in the next degree after it, and the Body of *Venus* four degrees from that; therefore they muſt find out ſome new Cauſe for his Death.

And

And as to *Aleaxnder*'s Birth, I muſt beg their excuſe if I cannot believe a word of it. But when the Chronologers have certainly fixt the Year of our Saviour's Birth, I will tell them more of my mind. *Alſtedius* and *Helvicus* ſay, he was born *Anno Mundi* 3947 or 3948, they cannot well tell which. *Iſaackson* ſays, He was born in the end of 3947. and yet afterward he tells us he was born in 3950. and after all theſe, a private Gentleman, a Friend of mine, doth affirm and maintain he was born *Anno Mundi* 4000. and of the ſame Opinion is *John Swan*; and in this Confuſion I will leave them; but when they are agreed, bring me *Alexander*'s Nativity, and I will give you my Opinion on the Poſition; till then I think this, and a great many more, ſerve only to waſte Paper, and ſpend time to no purpoſe.

King *Henry* the Sixth of *England* was born, ſays our Author, at half an hour paſt one after noon: But *Stow* in his Annals ſays, he was born at four hours *P. M.* the ſame Day; and indeed this is moſt likely to be true, becauſe then the *Moon* will be in the Twelfth in *Taurus* in Oppoſition to *Mars* in *Virgo* in the Sixth from fixed Signs, which I think naturally ſhews his long Impriſonment; and then the *Sun* and *Mercury* will be in Oppoſition to his Horoſcope, which are likely Arguments of his Unſucceſsfulneſs both in War and Peace; nay! in every thing. But as to Mr. *Gad.*'s Figure, pray what reaſon have we to believe that he was murdered on the Aſcendent to the Square of *Saturn*, when he had eſcaped the Aſcendent to the Body of the *Moon* among the Pleiades, and at the ſame time to the Oppoſition of *Mars*; and to make it the more dangerous, the *Moon* Lady of the Fourth? After this twenty Years he paſſed the Aſcendent to the Oppoſition of the *Sun* and *Mercury* out of the Eighth, and never ſtirred for it, till the Aſcendent to the Square of *Saturn* came, followed with *Jupiter*'s Sextile; a very likely Story! but beſides, the Aſcendent was not Hileg, but the *Moon*, and ſhe muſt be directed for Death, and you ſee ſhe had paſſed this fatal Square of *Saturn*, and did nothing in order to kill. This is a miſerable ſort of Aſtrology if well conſidered.

Now, if you pleaſe to take *Stow*'s Time of 4 h. *P. M.* or at 3 h. 52 m. *P. M.* you will have the *Sun* Hileg directed to the Zodiacal Parallel of *Mars*, and to the Mundane Square of *Saturn*, and with theſe the Midheaven to the Oppoſition and Aſcendent

to

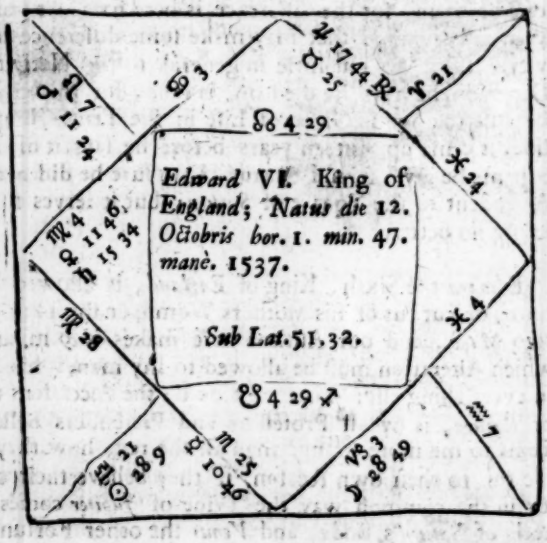
to the Square of *Saturn* likewiſe; but I leave the Particulars to thoſe that love to ſpend time about uncertain Nativities, and ſatisfy my ſelf that this is falſe in its Correction, as well as doubtful and uncertain in the Time.

Henry the Eighth, King of *England*, is brought by Mr. *Gadbury* to prove the truth of Aſtrology; and this I find he hath taken from *Cardan*, who hath it among his Hundred Genitures; who makes it to be on the 28th of *June* before Noon, only a degree differing in the Aſcendent. Now, if you pleaſe to have recourſe to *Gauricus*, he tells you he was born the 29th day of *June*; *Hemminga* and *Junctine* agree with *Cardan* exactly, from whom I ſuppoſe they took it. But if you look into *Stow*, he tells us he was born *June* the 22d; which is a horrid miſtake in one of them, for the difference is here ſix Days, and I believe you will imagine that may make ſome difference in any Nativity. I ſhall ſay but little in general to this Nativity; only the Direction he ſays he died on, is falſe, for that could not kill, becauſe the *Sun* is Giver of Life in the Tenth Houſe; and beſides it came up Sixteen years before he ſays it did; and if the Scheme he gives ſhould be true, I am ſure he did not dye on the Aſcendent to the Square of *Saturn*; but it ſerves for them that know no better.

Edward the Sixth, King of *England*, is allowed by all to be born, or cut out of his Mothers Womb, on the 12th of *October* at two *Mane*, and our Author here makes it 9 minutes ſooner, which Alteration muſt be allowed to any man, if his Rules agree in every thing elſe: That he died on the Aſcendent to the Body of *Saturn*, is by all Profeſſors and Pretenders believed; this ſeems to me more ſtrange than all the reſt, how they can reconcile this to their own Reaſon, if they believe their own Rules; for in the common way the Trine of *Jupiter* comes juſt at the heels of *Saturn*'s Body, and *Venus* the other Fortune goes juſt before him. Now, if *Saturn* can in this Caſe kill without any thing elſe, and the two Fortunes ſo near him, I am ſure you may depend upon it, that he can always kill without Exception when directed to the Hileg, as here. I know your Anſwer will be, He had alſo at that time the *Sun* to the Square, and the *Moon* to the Oppoſition of *Mars*; why, what is that to the

Hileg if he had? If he hath 20 Directions to the *Sun* and *Moon*, not Givers of Life, they ſhall not kill, provided the Hileg is free, and ſupported by good Rays. Pray why did not the Aſcendent to the Body of *Saturn* kill *John Caſimir* King of *Poland*, Pope *Paul* V. honeſt Parſon *Marckerneſs*, Sir *Chriſtopher Heydon*, Mr. *Eaſtwood*, the *Geneva* Merchant? in all which, the Horoſcope was Hileg, as it is in this of *Edward* VI. and yet they all paſſed it, and this poor Gentleman alone muſt fall by it. What courſe ſhall we take now to reconcile theſe things, and make the more thoughtful part of mankind believe what we ſay of the Stars? And before we proceed any farther, take the Figure it ſelf, with the *Sun*, *Saturn*, *Mars* and *Venus*, calculated with their Latitudes.

Lat.	Planet.
♄ 1	50 N.
♂ 1	30 N.
♀ 0	4 N.



The Nativity I do allow to be a very weak one; yet I can by no means allow him to dye on the Aſcendent to the Body of *Saturn*, unleſs they will diſown the Trine of *Jupiter* to be brought to the Aſcendent, by Direction, 4 or 5 degrees after the Body of

of *Saturn*; for if it did come up, as they say it did, I am sure the Body of *Saturn* could not kill, if I understand the Rules: But the Body of *Saturn* did kill, and there was no such thing as a Trine of *Jupiter* to the Ascendent at that time; see the Train of Directions.

Ascend. ad ☌ ♀	11 22	11 10	1549.
Ascend. ad ☌ ♄	15 20	15 9	1552.
Ascend. ad ✶ ♀	22 27		
Ascend. ad semiquad. ♂	24 5		
Ascend. ad semiquad. ☉	25 20		
Ascend ad △ ☽	27 22		
Ascend. ad △ ♃	30 5		

Thus you see here was no good Direction to save, *Mercury* he was malefick, by being in Square to *Mars*; the *Moon* was malefick by being in Square to the *Sun*; and both *Sun* and *Mars* the mortal Promittors in this Nativity, notwithstanding their Rays so far distant; nor was there a *Jupiter* to help or save this hopeful young Prince.

Mary I. Queen of *England*, is said by our Author to be born *February* the 18th, near 6 of the Clock in the Morning, *Anno* 1516. And yet *Stow* says, She was born on the 11th of *February* in that year, being seven days sooner than the former. And after all, *Hemminga*, page 135. *Astro Refut.* says, She was born on *September* the 8th, in the year 1515. differing Five Months from either of them, and brings this Nativity to prove Astrology vain and false. I think I had best leave it as I found it, lest I spend time to weary my self, and deceive my Reader; which I would not willingly do.

Elizabeth Queen of *England* was (as our Author says) born on the 7th of *September*, at 26 minutes past 2 Afternoon. *John Stow* agrees with him in the Year and Day; but says, It was at half an Hour past 3 in the Afternoon, *Anno* 1533. To the day, and time of the day, Sir *Richard Baker* agrees with *Stow*, but differs from them both in the Year; for, he says, it was *Anno* 1534. and you know Sir *Richard* is a good reputable Author in other things, and why not in this? And yet I do own Mr. *Cambden*

agrees with *Stow* in the year, and ſays, She was born in 1533. Mr. *Gadbury* makes her *Sagitary* aſcending; the eſtimate is *Capricorn*; and *Hemminga* makes *Aquary*. I confeſs Mr. *Lilly* agrees with the eſtimate, and makes *Capricorn* aſcending; but I can by no means agree with him in the Direction for her Death, which is the Aſcendent to the *Pleiades*, as he ſaith.

The principal Objection our Author hath againſt the eſtimate time is, becauſe *Capricorn* in the Aſcendent is a cold, dull, earthy, feminine Sign, and ſhe a Virago, a Maſculine Spirited Princeſs, endued with a high and lofty mind, and therefore could not ſignify her. Why truly, this very thing makes me believe Sir *Richard Baker* may be true in the Year he ſays ſhe was born in, *i. e.* 1534. becauſe on the 7th of *September*, that year, *Jupiter* was in about 22 degrees of *Capricorn* in her Aſcendent, and in Trine to the *Sun*; and I hope he will allow that Poſition to ſignifie her exactly both in Body and Mind. If ſo, then they muſt to work again, and make not only a new Nativity, but give us alſo new Reaſons for her Death. For thoſe that have been given hitherto, will not do: However I will take ſome notice of the Scheme and Correction in general, as he gives it.

Whether the Nativity be true or not, you may gueſs at the Author's Skill by the Reaſons he gives for Two of the Three Accidents he corrects by. The Firſt is, She was crowned on the Aſcendent to the Trine of the *Sun*. That cannot be, for the Aſcendent cannot come to the Trine of the *Sun* till about 100 years of Age.

Secondly, She dyed, as he ſays, on the Aſcendent to the Square of *Saturn*. That is alſo impoſſible, for in that Scheme he gives, the Aſcendent cannot come to the Square of *Saturn* till 83 years of Age, and ſhe dyed at 69. And beſides, the Aſcendent to the Square of *Saturn* did not kill Biſhop *Hall*, nor Mr. *T. Gataker*, nor Mr. *Vaughan*, nor Dr. *John Britland*, nor Mr. *Stepkins*, with divers others, where the Aſcendent was Hileg, as in this Nativity.

As to the Third, I do not deny the Direction to be probable to give her Impriſonment. But I will leave the Conſideration of that, and all things elſe in this Nativity, till they do agree in the year ſhe was born, for till then it is all but peradventure. And I hope a man may ask him, How he makes *Henry* VIII. *Edward* VI. Queen *Mary*, and Queen *Elizabeth* Kings and Queens of *Great Britain*? King

King *James* I. is said by our Author to be born *Anno* 1566. *June* the 19th, with 7 degrees of *Virgo* ascending, and dyed in 1625, in *March*, being 59 years and 9 months old, on the *Sun* to the Body of *Saturn*; now how can I believe this Doctrine? what reason is there to believe that *Saturn* hath more power to kill, than *Mars* had, who was with the *Regulus*; and yet he lets him pass that 3 years before, and doth no mischief in order to Death, nor was he sick then, as ever I heard? This I do confess is a method perfectly remote from my Practice and Understanding.

The truth is, he had not *Virgo* ascending, but the 28th degree of *Leo*, and then the *Sun Giver of Life* will be in such a Position to give the Ark of Direction to the Body of *Mars* 58 degrees 13 minutes; which turned into time, gives 59 years and 6 months; and soon after he dyed: For it is impossible (if the *Sun* is Hileg) that he should outlive the *Sun* to the Body of *Mars*.

And for his coming to the Crown of *England*, he had the *Sun* to the Zodiacal Parallel of *Venus*, Lady of the Tenth, her Latitude by *Stadius* (from whom he took the Planets places) being almost one degree South; which gives her Zodiacal Parallel, Ark 35 degrees 44 minutes, and that in time gives 36 years and some months. I do believe, to make the Ascendent to the Body of *Jupiter* give his coming to the *English* Throne, this Nativity was corrected, which was the reason they let the *Sun* pass the Body of *Mars*, the *Sun*'s Pole being too small to meet it in that point they have made him.

But why Mr. *Gadbury* hath so strenuously maintained, That this Native did not dye by Poison, I cannot tell; telling his Reader, That *no such thing was to be read in the Heavens at his Birth, and therefore not to be allowed at his Death*; when there is nothing more plain and visible to be read both at his Birth and Death: For he dyed on the *Sun* to the Body of *Mars*, Square of *Venus*, and Body of *Saturn*; or, to take it in his own words, to the Conjunction of *Saturn*, and Square of *Venus*: Is not *Venus* with the *Dragon's Tail* among the *Pleiades*? and the Author of the *Doctrine of Nativities* tells us, The *Moon* is made poisonous by being with the *Dragon's Tail*, page 148. parag. 14. and why not *Venus* be made poisonous too by that Rule? But *Ptolemy* tells us in plain Words, *Sed cum* Venus *est simul, significat Venefi-*

cia,

cia, &c. *Lib.* 4. *Cap. de genere Mortis.* Here you ſee *Venus* is joyned with the Maleficks, and makes good the Rule to a hair.

And to enforce his Opinion for Doctrine, he argues with us very odly; ſaying, *Jupiter* is Lord of the Eighth, and ſo Lord of Death: And when he is ſo, the Native dyes of a *Pluriſy, an Apoplexy, an Angina, Convulſions of the Head and Stomach*, &c. *but by Poiſon it is abſolutely impoſſible.* Before he ſaid, The Cauſe of Death was from the *Sun* Hileg to the Body of *Saturn*; if *Saturn* gave Death, moſt certainly he gave the Diſeaſe alſo. If a man be killed with a Sword, that very Sword (and not another) that gave the Wound, gave the Death alſo. If *Thomas Blood* ſhould kill a man in the County of *Cornwall*, and they ſhould take up *Tom. Chance* in the County of *Norfolk*, proſecute him, and hang him for that Murder, though he knew nothing of the matter, it would be moſt barbarous and cruel. Why juſt ſo they deal by *Jupiter*; for *Saturn* murdered this man, and poor *Jove* is like to be hang'd for it. Is this Philoſophick Aſtrology? Out upon it!

Charles I. King of *England*, born *November* 19th at 10 at Night (as he ſays) 1600. He makes him 25 degrees of *Leo* aſcending, but not one Direction ſuitable to the Accidents mentioned, except the Midheaven to the Trine of the *Moon* for his Coronation. But to talk of the Aſcendent to the Square of *Mars* for his Death, is ſuch a rough Doctrine, not only unpleaſant to the Ear, but improbable to reaſon; for if you have any faith in *Ptolemy*'s Doctrine, the Aſcendent is not giver of Life, but the *Part of Fortune*; ſee *Quadri. Lib.* 3. *Cap.* 13.

Beſides, how many doth he allow paſſed the Aſcendent to the Square of *Mars*, and never killed them? As Qu. *Elizabeth*, the Earl of *Eſſex*, pag. 45. the Ducheſs of *Sforzia*, Pope *Gregory* XV. Biſhop *Hall*, Mr. *John Beale*, Dr. *Geoffery le Neve*, and many others, who had the Luminaries not in Aphetical Places, as this Prince likewiſe had them; nor is *Mars* any more made Malefick by poſition in this, than in any of thoſe: Nay, *Mars* is here in Conjunction with *Venus*, and therefore the more unlikely to kill. And in a word, I do poſitively affirm, That the Aſcendent to the Square of *Mars* was not the cauſe of this Prince's Death: And the reaſon for this ſeems plain to me, for we muſt walk by a Rule; and if they will allow this to be a poſitive effect of the

the Aſcendent to the Square of *Mars*, I would deſire ſome Gentleman to make a Rule of Exception to it; and ſhew us why thoſe Natives abovementioned did eſcape with Life on this Direction: And till that is made clear and plain, I muſt believe this to be a very doubtful Nativity, as well as his Father's.

I have told you, the *Part of Fortune* is Hileg in this Nativity; and if I were to correct it, I ſhould direct the *Part of Fortune* to the *Square* of the *Moon*, to the *Zodiacal Parallel* of *Saturn*, and to the *Mundane Parallel* of *Mars*, and this by making but a ſmall Alteration; for the *Part of Fortune* is but 10 degrees diſtant from the Midheaven, and the time would be a little later. I do not deſire any man ſhould be confined to my Notion or Opinion in this matter; but then I deſire they would let their Directions in their own way do the ſame thing at one time that they do at another, and not bubble us with ſham Stories and Tricks: If they do but nearly hit the Mark, it is no matter what Bow they ſhoot in.

The Duke of *Gloceſter* is ſaid (by our Author, and I ſuppoſe believed by many) to dye on the *Sun* directed to the Oppoſition of *Saturn*; which cannot be, becauſe the *Sun* is on the Cuſp of the Eighth, and not Hileg, if his Figure is true, and the Diviſion of the Heavens likewiſe; but the *Moon*, becauſe of her Latitude is there certainly Apheta. Why did not the *Sun* to the Oppoſition of *Saturn* kill *Henry* VIII. *Frederick* III. Emperor of *Germany*, Ducheſs of *Sforția*, Mr. *Stepkins*, Mr. *John Mallet*, Mr. *John Booker*, Mr. *John Gadbury*? Examine theſe Nativities, where it came up in ſome young, others in old age, and yet in none it kill'd; with divers others I could have mentioned: Therefore we may reckon this alſo among the doubtful Nativities.

The Lady *Mary*, eldeſt Daughter to *Charles* I. was born *November* the 4th, at 17 minutes paſt 5 in the morning 1631, as ſaith our Author, page 20. and that it nearly agrees with the *Biſhop's Diary*: And tells us alſo, He was impoſed on by a Pretender, to print a falſe one for this Lady's true Birth before; but now, he ſays, he is certain it is true: And yet 15 years after this, he printed another for her true time of Birth; and which of theſe three we may rely on, I know not. In the firſt he made

19 degrees of *Scorpio* aſcending; in the ſecond 27 degrees of *Libra*; and in the third, in his *Obſiqui Rationab.* 2 degrees of *Scorpio.* Now if this laſt is the trueſt (which indeed it ought to be) then the Directions that he gives in his *Collection* for her Marriage and Death, are quite out of doors: And ſome will make a further inference in the matter, and that is, That he did not believe his Holy Father, nor his Diary.

The truth of it is, I believe neither of the Three to be her Birth; for in this of his Collection, and that of the *Obſe. Rati.* it is impoſſible ſhe ſhould paſs the *Moon* Hileg to the Body of *Mars*, Square of *Saturn*, and Square of the *Sun*; of which *Mars* was at the head of the Train, and in their method paſt at 25, in mine at 27 years of age. But I do believe ſhe had ſome part of the beginning of *Scorpio* aſcending, and judge it no hard matter to make a rectification of it: And yet for all that, you muſt reckon this among the number of Uncertain Nativities.

The Duke of *Lenox* is ſaid to be born *April* the 6th, *hor.* 12. *min.* 11. *P. M.* 1612. *Lat.* 52 degrees 30 minutes, and that he dyed *March* 30th 1655. of a long lingring Conſumption, and no other Reaſon given for his long Diſeaſe and Death, but the Aſcendent to the Oppoſition of *Jupiter*, and Square of the *Moon*; and yet the *Moon* at the ſame time on the Cuſp of the Eleventh Houſe, Hileg; this plaguy Aſcendent kills more people by Direction, than all the Aphetical Places beſide; nay, ten times as many as all of them do. If he had ſaid, That the Aſcendent to the Oppoſition of *Jupiter* and Square of the *Moon* had given the lingring Diſeaſe, and found out ſomething elſe for his Death, it had been ſomething like; but this I can never allow, and therefore ſhall look on this as a ſham Nativity among the reſt. And to prove it falſe by example, I can ſhew you ſeveral in his own Book that have paſſed theſe Directions, and never gave either Conſumptions or Death.

Henry II. King of *France*, was born *March* 31ſt, 9 minutes paſt 7 *manè*, 1519. *Pol.* 48. This is taken from *Argol* to a minute; and yet *Gauricus* makes it at 5 *manè*. If the Scheme *Argol* gives is true, the Aſcendent to the Body of *Mars* might kill him, becauſe it is Hileg, and the Oppoſition of *Saturn* followeth *Mars*.

Henry

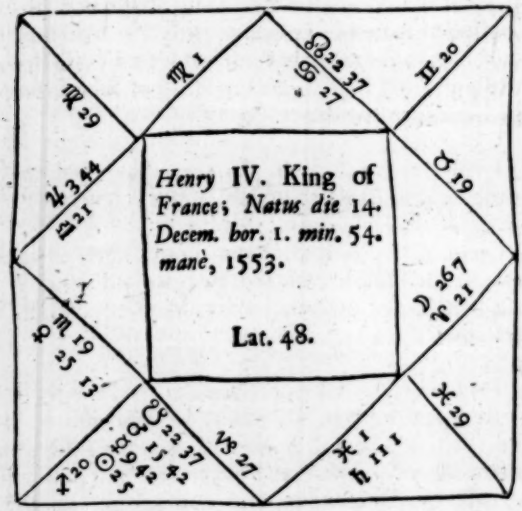
Henry III. King of *France*, was born *September* the 19th, *hor.* 0. *min.* 54 *manè*, 1551. *Lat.* 48. and he was murdered by *James Clement* a Monk (who was afterward canonized for it, and made a Saint) *Auguſt* the 1ſt, *Anno* 1589. being almoſt 38 years of age. Here they are at a plunge what to allow for this man's Death; nor have they any way but to bring the Aſcendent to the Oppoſition of *Saturn*, and then the time muſt be an Hour and 3 Quarters ſooner; and yet *Junctinus* gives it, as he doth, within 15 minutes. But ſuppoſe that ſhould be done, the Aſcendent will not be Hileg, but the *Part of Fortune*; and in this Figure of his the *Moon* is certainly giver of Life: So that the Horoſcope is ſhut out in both. But oh! the wonderful Aſcendent! If I were to correct this Scheme, I would make the *Moon* Hileg, to the Mundane Parallel of *Mars* direct and converſe, hit that Accident with a very little Alteration in time; but I will leave it to thoſe that will take more pains upon it than at preſent I am willing to do. The Nativity you ſee is violent, the *Moon* being among Violent Stars, in Square to *Saturn*, and he in Oppoſition to the Aſcendent.

Henry IV. of *France*, was born (ſays *Argol*, from whom our Author takes it) *December* 14th, at 13 minutes paſt 2 *manè*, 1553. But *Junctine* ſays, He was born 19 minutes ſooner. I ſuppoſe the Alteration was made to bring the Aſcendent to the Square of *Saturn* for his Death; the Pole of Birth, ſays *Argol*, 48. ſays *Gadbury* 43. I believe the former, becauſe it is ſo in *Argol*'s laſt Edition. He was murdered by *Ravillac*, *May* the 14th 1610. having been wounded in the Mouth before by *Caſtellus*, in *December* 1594. And the great diſpute here will be, Whether the Aſcendent to the Square of *Saturn* in the Zodicack can kill or not. I can bring ſeveral Examples out of his own Book where it hath not killed, particularly *Ant. Columna*, pag. 63. Biſhop *Hall*, Mr. *Gataker*, with divers others; and why ſhould it kill this man?

Now if I were to correct it, I would ſet the Figure to the Æſtimate Time; and the *Moon* to that time, would be in 25 degrees 35 minutes of *Aries*; and this by *Argol*'s own Tables of the Motions, and not in 21 degrees 14 minutes of *Aries*, as they make her: And ſo the *Moon* will be Giver of Life, and at the

ſame time he was killed, came to the Square of *Saturn* in the Zodiack; but by the *Caroline Tables* ſhe is in 26 degrees and 7 minutes of *Aries*: And therefore take the Figure according to my Correction, where you may ſee all before you.

Lat.	Planet.	
♄	1	14 S.
♃	1	18 N.
♂	0	8 S.
♀	2	8 N.
☿	1	57 S.
☽	5	00 S.



Henry IV. King of *France*; *Natus die* 14. *Decem. hor.* 1. *min.* 54. *manè*, 1553.

Lat. 48.

This is ſet to *Junctine*'s Eſtimate, and the *Moon* is about 3 degrees within the Seventh; her Oblique Aſcention under her own Pole is 211 degrees 51 minutes; Oblique Aſcention of the Square of *Saturn cum Lat.* 271 degrees 23 minutes; Ark of Direction 59 degrees 32 minutes: This turned into time gives almoſt 6 months above 56 years of Age. And about the ſame time the *Moon* came to the Rapt Parallel of *Saturn*, and the *Sun* alſo at the ſame time very near the Zodiacal Parallel of *Saturn*. Now what think you of this? it is more agreeable to Rule than the other, and the exact Eſtimate Time too. With which conſider, That I have directed the true Hileg, and not ſtrain'd the Time; and ſo I leave it to your conſideration.

Sebaſtian

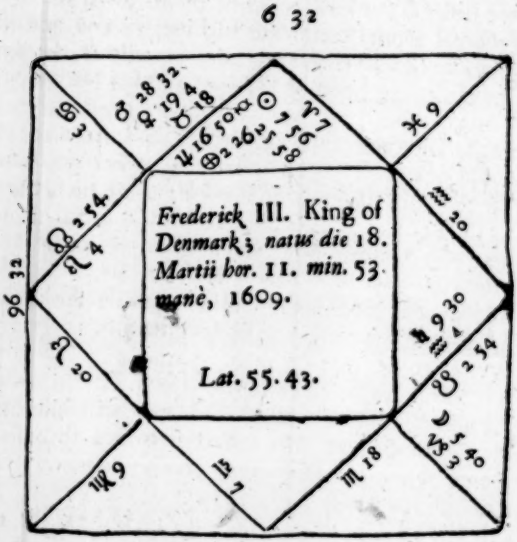
Sebaſtian King of *Portugal* is alſo brought as proof of the Truth of Aſtrology; he was born 1554. *Jan.* 20. *hor.* 1. *min.* 46. *mane*, *Lat.* 43. And, he ſays, the Aſcendent to the Square of *Saturn* killed him, notwithſtanding the *Moon* is in the Ninth, Giver of Life. He fell by a Wound or two in his Head, when he went into *Africa*, at the age of about 24. Why ſhould not the *Moon* to the Oppoſition of *Saturn* be as likely to kill, as the Aſcendent to his Square? Nay! I ſhould ſooner have depended on that, than the other, according to my Skill in it. I will not ſpend time to correct it, for I am ſure it is falſe.

I will paſs by *Guſtavus Adolphus*, having already handled that in the Second Part, to which I refer you.

Lewis XIII. King of *France*, I omit here, as having conſidered that in the Third Part, where you will find it. Likewiſe I paſs by *Charles Guſtavus*, having handled that in my *Opus Reformatum*.

Frederick III. King of *Denmark*, is brought to illuſtrate the Fortune and Fury of the Stars; he was born (ſays Mr. *Gadbury*) the 18th of *March O. S. hor.* 11. *min.* 53. *manè* 1609. in the Latitude of 51. But that I believe is falſe printed, there being no part of the Kingdom of *Denmark* in leſs than 54 degrees North Latitude, the Duchy of *Holſtein* being on the South of it, lieth under that Elevation, and *Sleſwick* in particular: So that I judge that 51 ſhould have been 55 or 56, unleſs he was born in his Mother's Country, at *Berlin*, in the Dukedom of *Brandenburg*; which I do not think he was: And therefore I will conclude him born under the Pole 55 degrees 43 minutes. He was firſt Biſhop of *Bremen*, elected King of *Denmark* and *Norway* in 1648. was block'd up in his City of *Copenhagen* in the year 1659. by the *Swedes*; and he dyed *February* 9th 1670.

Lat.	Planet.
♄	0 11 *N.*
♃	1 7 *S.*
♂	0 20 *N.*
♀	0 40 *N.*
☿	0 6 *S.*
☽	2 23 *N.*



This Natlvity, we are told, hath not its fellow among the moſt *Illuſtrious Genitures*; and for that Reaſon I think it worth my Conſideration and Pains. How this Gentleman did get this Nativity I know not, and if I ask, it will be to no purpoſe: The principal thing that this Author values himſelf upon in this Nativity is, His Prediction, from the Scheme and Directions, when the King was a Priſoner in *Copenhagen*, that he ſhould again recover his Liberty, his Kingdom, and his former Honour; but if he had given me the Reaſon for his Prediction, I ſhould have been better ſatisfied in the point; for one would think *Saturn* in the Seventh, and the *Moon* Lady of the Twelfth, in the Sixth, in Square to the *Sun* Lord of his Aſcendent in the Tenth, and *Venus* oppreſſed by *Mars*, and *Jupiter* by *Saturn*, were but cold Encouragements for ſuch an Adventure, notwithſtanding the *Sun* was in the Tenth, which I know he did depend on.

Now the firſt Query that I make upon theſe Directions of the Midheaven and *Sun* to the Body of *Mars*, which, he ſays, gave thoſe

thoſe Miſchiefs (and perhaps they might do it) is, why ſhould we believe (or how could he by his own Rules) that theſe Directions would terminate in Liberty, and not in Death? For, Firſt, in *Charles Guſtavus*'s caſe, he tells us, he dyed on the Midheaven to the Body of *Saturn*, and his Nativity no more violent than this is; there was only one Aphetick Point afflicted by a ſingle Direction, and yet that kill'd: Here is two, and yet this could not do it, notwithſtanding *Mars* was with the *Pleiades*. Secondly, in the Earl of *Strafford*, there he makes the Midheaven to the Body of *Saturn* likewiſe kill, and this by Beheading; but here the *Sun* and Midheaven to the Body of *Mars* go off and give only loſs of Liberty and Honour. Thirdly, Why the Midheaven to the Oppoſition of *Mars* ſhould kill the Earl of *Eſſex*, pag. 45. and the Body not kill this Prince? Indeed it is ſtrange to me that he or any man elſe ſhould think this Doctrine is poſſible to be received by any man that will not betray his Reaſon: And the ſame Cant paſſeth ſtill. Fourthly, Why ſhould we believe this could give him Troubles and Confinement, when the Midheaven to the Body of *Mars* married the Princeſs Royal of *England*, page 20? Why ſhould not *Mars* in this King's Geniture, and on this Direction, give Honour and Fame, becauſe Lord of the Tenth, as well as give Marriage in that Lady's, becauſe Lord of the Seventh? Fifthly, Why ſhould we believe the Midheaven to the Body of *Mars* ſhould give this Prince any Miſchiefs at all, when we find that Sir *T. Mayern* had it, and gave him nothing at all? Now what ſhall we ſay to theſe Contradictions? And who is able to reconcile them? For my part, I cannot, nor do I think the Author of them able to do it. Theſe are but a few of this kind; I could give you many more, and perhaps I may ſo before I conclude. Now upon the whole we may conclude, That the Midheaven to the Body of *Mars*, by common Practice, gives a King Confinement in his chiefeſt City, gives a Princeſs Marriage, gives an Earl Death by being beheaded, gives a Biſhop Impriſonment, and gives a Doctor of Phyſick nothing at all.

Well, but theſe things were written and done while this Prince lived, and he doth not tell us one Word what he thinks did kill him, for he lived above 10 years after theſe Misfortunes, and dyed *February* the 9th 1670. being then almoſt 61 years of age. I doubt this will prove an ugly, knotty, odd ſort of a buſi-

buſineſs, to find out a cauſe for his Death that may agree with theſe Directions and Figure, corrected and confirmed by them, and prove ſatisfactory to the intelligent Reader; and to tell you the Truth, it makes me Shrug, for I am not over-fond of the work, whatever you think on it, but it muſt be done, and therefore let us to it. You know it is their method when a man is dead, and they are to ſeek a Cauſe for Death, any of the Five Hilegicals ſerve, and an indifferent Direction will do for the moſt part; and I will purſue their own Doctrine in their own way, for I know what they can do and ſay in ſuch caſes as theſe are: And to this end we muſt certainly allow this Scheme without alteration, or elſe all the fine things ſaid by our Author on thoſe Directions of the Midheaven are out of Doors, and of no effect. I will begin with the *Sun*.

The *Sun* we find on the Midheaven, and therefore is to be directed by the Right Aſcention; and by that motion I find the *Sun* is got into 9 degrees of *Gemini* by Direction, at the time of his Death, to his own Sextile a year and two months paſt; to the *Bull's Eye* 3 year paſt; and to the Trine of *Saturn* wanting eight months. What a plaguy thing this is, to be ſo near, and neither of them hit exactly! had the Aldebaran but hit, we would have depended on that and the Sextile of the *Sun*.

The Midheaven is got into 8 degrees of *Gemini*, and juſt paſt the Sextile of the *Sun*; ſhall we depend on that? No, I doubt we ſhall not make that paſs: We'll go on.

The Aſcendent is by the Oblique Aſcention got into 15 degrees of *Virgo*; and there we find the *Lion's Tail*: ſhall we depend on that? No, no, they will not believe it; and beſides, that Star riſeth with the beginning of *Virgo*.

The Pole of the *Moon* is about 53, and under that Pole ſhe is by Direction got into 21 degrees odd minutes of *Aquary*, juſt paſt the Square of *Venus*, Lady of the Fourth: Sure that will do, or elſe the Devil is in 'em; what, believe nothing! No, no, it is too far paſt, a year and a half, elſe it would have done bravely. Why then, we are undone if the *Part of Fortune* doth not help us out.

The Pole of the *Part of Fortune* (as they ſay) is about 25 degrees; its *O. A.* under that Pole is 24 degrees 22 minutes. *O. A.* of the Oppoſition of the *Moon*, *ſine Lat.* 84 degrees 32 minutes;

nutes; Ark of Direction 60 degrees 10 minutes; which by *Naibod* gives almoſt 61 years. Sure this will do without diſpute. Ay, ay, this is as clear as the *Sun*; and therefore now let us agree, and ſettle the point. The *Sun* to his own Sextile began his Diſeaſe; the *Part of Fortune* to the Oppoſition of the *Moon*, and the *Sun* to the Trine of *Saturn* killed him. But now, if any unlucky Rogue ſhould ask the reaſon of his Death, what ſhall we ſay? Say! Enter Mr *Troubleſom*. Well Gentlemen, what do ye ſay, what was it killed *Frederick* III.? Say! Why, we ſay, he dyed on the *Sun*, *Giver of Life*, to his *own Sextile*, and *Trine of Saturn*; and *Part of Fortune*, *Hileg*, to the *Oppoſition of the Moon*. Ha, ha, ha! Pray Gentlemen ſpeak ſoftly, or elſe you'l ſpoil *Urania*'s Reputation. Now theſe Directions you will find to be all they can ſay for this man's Death; and is not this a parcel of miſerable Stuff! I ſhould have been willing to have ſeen the eſtimate Time, and then a man might have ſaid ſomething to the Correction of it, but without that we are all in the dark: And I do believe this Nativity of his to be true, as certainly as I believe that of the Lord *Strafford*, *Charles Guſtavus* and the Princeſs Royal; nor will I venture to correct it.

Charles Tortenſon, the *Swediſh* General, is by our Author ſaid to dye on the Aſcendent to the Oppoſition of *Saturn*, and yet the *Moon* in the Seventh in *Cancer*, and certainly Hileg if this is the true time of that man's Birth. Beſides, he lets the Aſcendent paſs Four Directions one after another ſucceſſively, and two of them Lords of the Eighth Houſe; and 30 or 40 years after he kills him on the ſingle Direction of *Saturn*'s Oppoſition. He lets Queen *Elizabeth* outlive the Aſcendent to the Oppoſition of *Saturn*, notwithſtanding the Horoſcope is Giver of Life. And the Miniſter, page 111. and Sir *Robert Holburn*; and Mr. *Hooper* the Merchant, with divers others; and why ſhould this man be thought to dye on it, when all theſe eſcape?

James Duke of *Richmond* and *Lenox* dyed on the Aſcendent to the Square of the *Moon*, and Oppoſition of *Jupiter*, (if you will believe our Author) and yet the *Moon* Hileg in the Midheaven: And to add to his Skill in the matter, he lets him paſs the Aſcendent to the Square of the *Sun*, Lord of the Eighth, ſome time before, which did not affect him, as I can find.

The

The Lord *Francis Villers* is alſo ſaid to dye on the Aſcendent tothe Body of *Mars*, when both the *Moon* and *Part of Fortune* are in Aphetical Places, the one in the Tenth, and the other in the Seventh. The Aſcendent to the Body of *Mars* did not kill *Charles Tortenſon*, nor the Queen of *Hungary*, nor *Charles Guſtavus* I. King of *Sweden*, nor the Duke of *Albemarle*, nor Dr. *Gouge*, nor *John Heydon*, nor Mr. *Eaſtwood*, and a many more; and therefore I cannot believe it in this Lord's caſe.

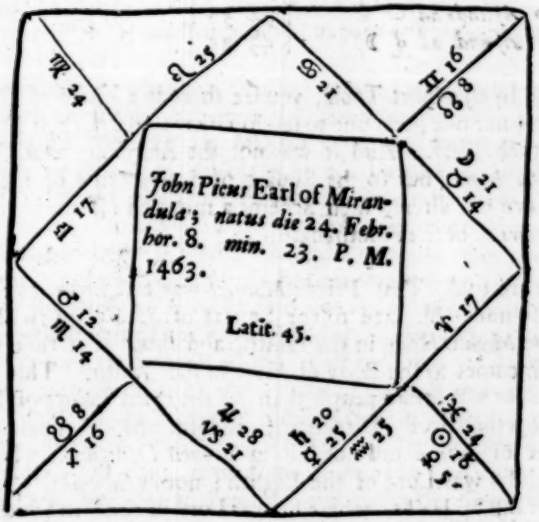
John Picus, Earl of *Mirandula*, is borrowed from *Lyndhalt*, to ſhew the Power of the Stars, and how exactly the Predictions of ſeveral Aſtrologers were verified in his Death, who had ſtrenuouſly wrote againſt Aſtrologers and the Verity of their Art. On this man's Nativity many had ſpent their Judgment, and all agreed that he could not live beyond the Aſcendent to the Body of *Mars*, at or about the Age of 33 years; which happened near enough to prove their Pretences (as he called them) to the Power of the Stars: For when he was 33 years of age he dyed (as they all agree) on the Aſcendent directed to the Body of *Mars*; and this, as Sir *Chriſtopher Heydon* well obſerves, page 193. while he was wrangling and ſcolding againſt Aſtrology in general, and the effects of Directions in particular.

It is moſt certain that he dyed on the Aſcendent to the Body of *Mars*, &c. But whoſoever runs away with this Notion, and makes the ſame Prediction on the ſame Direction in another caſe, may chance to ſee himſelf miſtaken, if he lives to the Time he appoints: For I am able to ſhew you divers Nativities, where the Aſcendent is Hileg too, and yet always the Aſcendent to the Body of *Mars* doth not kill; as you may ſee in Mr. *Eaſtwood's* Caſe, page 170. if that is the true time of his Birth, he outlived the Aſcendent to the Body of *Saturn* and *Mars*, in Conjunction, near the *Pleiades*: But I ſomething doubt the Truth of that Figure. But I judge you all allow that an Oppoſition is nearly as dangerous as the Body; if ſo, then take Mr. *Gadbury's* own Nativity, who did not dye on the Aſcendent to the Oppoſition of *Mars*, and yet the Aſcendent Hileg. There are divers things to be conſidered before you judge Death poſitive on ſuch a Direction as they did in *Picus's* Caſe; and I think I am alſo able to tell you when ſuch a Direction will, and when it will not kill; a

ſhort

ſhort Specimen of which I will here give you as an Example in this Nativity, which was never mentioned before, though it hath gone through ſuch hands, whoſe heads are far better furniſhed than mine is; and firſt ſee the Figure.

112 43



Now, according to the uſual Doctrine, Why ſhould the Aſcendent to the Body of *Mars* kill? He is not Lord of the Fourth, Sixth, Eighth or Twelfth, but in Trine to *Venus* Lady of the Aſcendent, and in Trine to the *Sun* Lord of the Eleventh, in his own Houſe in *Scorpio*, and no ways qualified by the Common-Trade-Aſtrology to be a Murderer; and yet, for all this, you ſee they predicted his Death upon it: And you find he (either out of Conſtraint or Complaiſance) dyed upon it. And yet you may alſo ſee the Duke of *Richmond* did not dye upon the Aſcendent to the Body of *Mars*; nor on the Bodies of *Mercury* and *Saturn* that came up after it; but when the Square of the *Moon* and Oppoſition of *Jupiter* came, they did his buſineſs. But in this Caſe of *Picus Mirandula*, I dare engage,

where-ever you find the Aſcendent directed to the Body of *Mars*, with a Train of Directions attending it, as this man had, it ſhall always kill, be the Nativity never ſo vital and ſtrong. See the Directions wrought.

	d.	*m.*	*y.*	*m.*	
Aſcend. ad □ ♄	30	2	33	00	1496.
Aſcend. ad ☌ ♂	32	55			
Aſcend. ad □ ☿	34	35			
Aſcend. ad ☍ ☽	43	34			

Now by this ſhort Table, you ſee there is a Train of Directions, and not one good one to fall in either to deter their Force, or break their Fury. And it was not the Aſcendent really to the Body of *Mars*, but to the Square of *Saturn* came up firſt, and yet I have not altered their Scheme a minute in Time; yet I allow *Mars* to be the Poiothanatos.

We are told, That Prince *Maurice* was caſt away at Sea, on the Aſcendent directed to the Square of *Saturn*, notwithſtanding the *Moon* is Hileg in the Ninth, and about that time by Direction comes to the Body of *Venus* in the Tenth. This plaguy Aſcendent kills more people than all the other Points of Heaven put together do by Direction; and yet the Aſcendent to the Square of *Saturn* did not kill in *Francis Leſdiguerius*'s Nativity, though he was Lord of the Eighth; nor in *Columna*'s, page 63. nor in Biſhop *Hall*'s, where he was Lord of the Sixth and Eighth Houſes; nor in Mr. *Gataker*'s; nor in Mr. *John Bentham*'s; and abundance more: And why in this? I am ſure he hath no more Authority to kill here, than he had in thoſe Nativities, and therefore ſuſpiciouſly falſe.

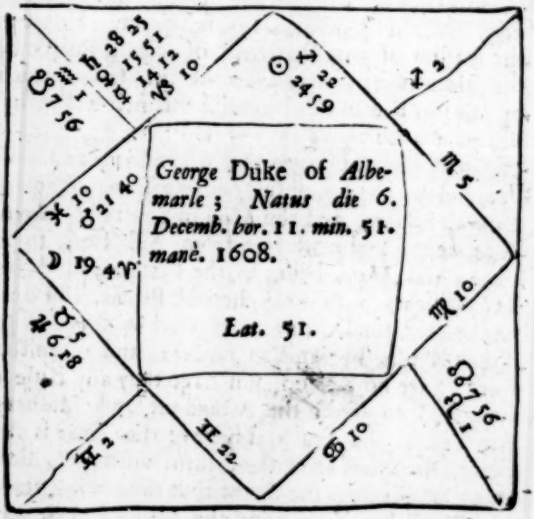
I paſs by above half a dozen Genitures, chargeable to *Origanus* and *Argol*, and come to the famous Duke of *Buckingham*, p. 66. Where we are told, That he dyed on the Aſcendent to the Body of *Mars* and *Venus* in *Virgo*, and this followed by the Square of *Jupiter* in *Sagitary*, contrary to the Rules of *Ptolemy*, and indeed to Experience alſo. How they can think the Conjunction of *Mars* and *Venus* ſhould give a Stab, I do not know: 'Tis true, had it been by Poiſon, there might have been ſome Pretence for it. He lets *Philip* IV. of *Spain* out-live the Aſcendent to the Body

dy of the *Moon* and *Saturn*, both Peregrine and Malefick, and yet here he kills a man with a thing next to nothing. I wiſh I could ſee them make their own Examples agree one with another. In *Ann* Queen of *Hungary*, *Mars* was in Square to *Venus*, and yet the Aſcendent to the Body of *Mars* and Square of *Venus* would not kill her, though it came up young; nor did the Body of *Venus* and *Mars* kill *Charles Tortenſon*; nor the Squares of *Mars* and *Venus* to the Aſcendent kill the Ducheſs of *Sfortia*; with a great many more: And therefore I cannot believe what he ſays in this Duke's caſe.

Our Author ſays, That *James* Duke *Hamilton* was beheaded on *March* the 9th, on the Midheaven to the Oppoſition of *Saturn*, and the Aſcendent to his Square. I remember *Morinus* is the Author of this Doctrine, of killing People by Directions to the Midheaven, if they dye a violent Death: But if Mr. *Gadbury* or *Morinus* had been to predict this man's Death, when he was living, do you think they would have depended on theſe Directions of the Midheaven and Aſcendent, and have ſaid he would dye violently? I look on *Jupiter*'s Trine to the *Sun* to ballance *Saturn*'s Square, and the *Moon* in Sextile to *Mercury* Lord of the Aſcendent, and both free from Affliction, to be a Ballance to *Saturn* and *Mars*, being in the Fourth; and beſides, the *Sun* and *Moon* are both in Aphetical Places, and one of them muſt be directed for Death: And that is the *Sun* in *Cancer* in the Tenth Houſe, in Trine to *Jupiter*; and when the *Sun* is ſo qualified, I ſee no Reaſon, nor have they any Rule (but what they imagine) to direct the Aſcendent and Midheaven for Death. And, to ſay the Truth, I believe the Time is ſtrained to make theſe Directions ſerve their turn, without which they had nothing would do; the *Sun* at that time being very near the Zodiacal Parallel of *Venus*, and the *Moon* by their way of Direction, not come to the Oppoſition of *Mars*; ſo that this or nothing muſt do: And I am ſure this that he gives was not the true cauſe, and therefore the Nativity doubtful. And to ſhew you it is ſo, look into Queen *Mary*'s Nativity, and you will find that ſhe had the Midheaven to the Body, and the Aſcendent to the Square of *Saturn*, near together, and it did not touch her Life; nor in the Duke of *Albemarle*, the Midheaven to the Body of *Saturn* did not kill.

George Duke of *Albemarle* is said to be born *December* the 6th, 9 minutes before noon, 1608. in the Latitude of 51. and he dyed at *Whitehall*, *January* the 4th 16$\frac{68}{70}$ of a Dropsy, as they say; but I rather think a complication of Diseases, being aged 61 years and a month: And I am afraid we shall be as bad plagu'd to find out something to kill him fairly and regularly, as we were in the case of *Frederick* III. King of *Denmark*; for the *Sun* is most certainly Giver of Life in the Figure our Author hath printed; and all things both of Life and Fortune agreed mighty well till 1660.

Lat.	Planet.
♄	0 17 N.
♅	1 30 S.
♂	0 49 S.
♀	0 59 S.
☿	1 20 S.
☽	4 53 S.



Now let us (for a trial of Skill) suppose this Gentleman to be living, and any dextrous Artist, that thinks himself a man of Skill, take this Nativity, and throughly consider it, and upon a perfect and mature deliberation, tell us upon what Direction he would predict this man's Death, according to a method that may not only serve here, but also hold in other men's Nativities with some kind of certainty; for if you cannot pitch upon your Direction

rection now he is dead, I am ſure you cannot do it when one is living. Perhaps when he was young you would have ſworn, that the Aſcendent to the Body of *Mars* Lord of the Eighth, and to the Square of the *Sun* Lord of the Sixth, would without all doubt have killed him; but that could not, for the *Sun* is Hileg. What is next? Why, if he lives to old age, the Aſcendent to the Cuſp of the Fourth and Square of *Mars*. Fie for ſhame! do not talk of ſuch ſtuff as this is at this time of day! Tell me the truth of the matter without theſe ſhams, and dancing from one point to another. Why then, in plain terms, I cannot tell, if I muſt ſtick to one Giver of Life, and depend on that only, it is not to be done, ſay what you will, unleſs you trump up ſome *Parallel*, or ſuch like *Maggot*, which I do not, nor never will believe while I breath. Perhaps ſo, I gueſs at their Capacity by their Anſwer. I have heard tell of a *Fool*, that his Nurſe gave him a diſh of Broth, and it being too hot, he ſcalded his Mouth with the *firſt Spoonful*; upon which, *without enquiring further into the matter*, he throw'd away Diſh and Pottage too, and ſaid, He would never eat any more Broth ſo long as he lived. Well, but you ſay, You know nothing to kill, if the Hileg is to be ſtuck to. Why then, I will ſhew you ſome of my Skill in the point; Suppoſing this to be a true Nativity, or at leaſtwiſe within 10 or 15 minutes: Firſt then, the *Sun* Hileg meets the Square of the *Moon*, followed by the Body of *Saturn*; this you would think a dangerous buſineſs, but I do not think it ſo, nor ſhould if he were living, becauſe the *Sun* meets the Mundane Parallel of *Venus* within two degrees after the *Moon*'s Square, and breaks the Train. The *Sun* to the Body of *Saturn* could not kill, becauſe the Square of *Jupiter* falls at the heels of it; ſee *Ptolemy*. Nor could the *Sun* to the Mundane Parallel of *Saturn* kill, becauſe it came up juſt after *Jupiter*'s Square. Eſpecially if the time be allowed to be about 6 or 8 minutes ſooner. Thus you ſee there is no Train of Directions to hit him, nor is there any to come before the *Sun* reacheth the Body of *Mars*. Next, let us ſee when the *Sun* comes to the Cuſp of the Seventh Houſe, *Quadri. Lib.* 3. *Cap.* 14. *Paragrap.* 2. and that we find comes up (by making the time ſooner by a Quarter of an Hour) at the age of 61. years, and the *Moon* at the ſame time to her own Square in *Cancer*, the Aſcendent to the Oppoſition of the *Sun*, and the *Sun* juſt afterwards

wards, *Motu Converſo*, to the Mundane Parallel of *Mars*. Oh Sir, if this is all the Skill you have to ſhew us, I thank you for nothing, pray keep it to your ſelf; you told me I muſt not dance from one Point to another; and why do you? This is like you, I do not dance from one Point to another, I give you two Directions to the Hileg ſufficient to kill; and to corroborate thoſe, I ſhew how the *Moon* and Horoſcope are afflicted by Direction at the ſame time; for though I do not allow them to kill, when they are not Apheta's, yet (I tell you) they impair the Body, and give Diſeaſes, and under ſuch Circumſtances an eaſy Direction to the Hileg lets in Death.

Now after all I have ſaid, and the Reaſons I have given why he did not dye ſooner, and that there are Directions ſuitable for Death at the time he did dye, yet I do not depend on this for a true Nativity, and am almoſt of the Opinion it was topt upon us at that time, to ſhew his Zeal for the Cauſe, and they that ſupported it; and to tell you my Thoughts on the matter, I do not believe the Duke ever knew his own Nativity. And ſo much for this Nativity, and the Firſt Part of his Genitures alſo.

Our Author begins his Second Part with the Nativities of Six Popes; of which Four are taken from *Argol*, one from *Cardan*, and one from the Lord knows who. The Firſt is of *Alexander* VII. whoſe Nativity he knew much about as well as I do. He tells us here, That the *Moon* is Hileg; which is falſe, for ſhe is not 5 degrees from the Second. And yet, after this, he ſays, The *Sun* (under the Earth) to the Oppoſition of *Saturn* would kill him 3 or 4 year afterward. By this time I believe he is ſatisfied, That the *Sun* in the Third Houſe, to the Oppoſition of *Saturn*, will not kill, as he well remembers. And ſo I leave this Pope.

Pope *Paul* III. was the Prodigy of his Age; and it was on this man's Nativity that *Ceſarius* of *Mantua* predicted danger of Death at 81 years of age, from the Aſcendent to his own Trine, *Qui pro quadrato habetur*, to uſe his own words for it. If a man ſhould dye on ſuch a Direction, I am ſure it would be next to a Miracle. And almoſt like this, our Author ſays, A man of 81 years may dye without a Killing-Direction; which

if

if he can prove, I will juſtifie alſo, that ſo may a man of One and twenty by the ſame Rule.

Clement VIII. Pope of *Rome*, is by our Author branded with being a *Hypocrite*, a *Diſſembler*, and he loads him with *Hereſy* and *Errors* in matters of *Faith*; and all this becauſe he hath *Saturn* in the Ninth, in his Detriment. This is a ſad thing, that our Infallible Father ſhould be guilty of thoſe horrid Crimes, and ſcandalize ſo pious a Church! You will find Dr. *Hammond* had the *Dragon's Tail* in the Ninth, and yet a good man. Mr. *Gregory* had *Mars* in the Ninth in *Libra*, in Square to *Saturn*, and yet a good man. And honeſt *Abiezer Coppe* had the *Dragon's Tail* there, and *Mercury* in *Cancer* in Square to *Jupiter* and *Mars*, and yet I am ſure he will not call him a bad man. No, nor is the Pope a bad man by his *Saturn* being there.

Pope *Paul* V. is ſaid to dye on the Aſcendent directed to the Antiſcion of *Mars*, and to the Cuſp of the Fourth; and yet the *Moon* in the Seventh Hileg. The Aſcendent to the Square of *Saturn*, among the *Pleiades*, paſt by and let him live; but this Fourth Houſe tript up his heels, if you can believe it. I am weary with obſerving ſuch improbable Doctrines.

Pope *Gregory* XIII. is ſaid to be born *January* the 9th at 46 minutes paſt 9 at Night, 1554. but the Figure is ſet for 22 minutes ſooner; which is a miſtake, and not want of Skill I am ſure, but the Directions for his Death are not to be allowed, though I do allow the Aſcendent Hileg too; for to believe that *Mercury* had more power to kill, than *Mars* Lord of the Eighth had, is to deny their own Rules; and yet he outlived *Mars* his Square, if this Figure and their Rules are true. And ſo I leave them, believing I have ſerved the Church as far as I can poſſible, with falſe Nativities.

It is certain the Birth of *Eraſmus Roterdamus* is very doubtful, if not perfectly falſe; he was born of very poor Parents, and his own Countrymen have confeſt they do not abſolutely know the Year when he was born: And therefore I ſhall not ſpend time about his Geniture.

Philip

Philip Melanchon is ſaid by Mr. *Gadbury* to be born *Feb.* 16 *h.* 7. *m.* 6. *P.M.* 1497. and that he had 27 degr. of *Virgo* on the Aſcendent; and that he dyed at the age of 63, as ſays *Alſtedius*; but *Helvicus* ſays at 60: I rather believe the former. And Mr *Gadbury* ſays in the Scheme he gives, There is no Direction can come up to cut off Life at that age, and therefore he thinks it convenient to alter it from *Virgo* 27 to *Libra* 26, and then the Aſcendent to the Body of *Mars* will come up, and is likely to give a Fever; of which Diſeaſe he dyed. But by Mr. *Gadbury*'s favour, if he alters the Figure ſo much, the Aſcendent cannot kill by Direction, becauſe the *Moon* will be then Giver of Life, which in this Figure of his, and *Gauricus*, belongs either to *Venus* or the Aſcendent. Be it as it will, I do not think it worth my while to ſpend time in correcting one that is ſo doubtful as this is.

Martin Luther is ſaid by our Author to be born *October* the 22d, *hor.* 1. *min.* 10. *P.M.* *Anno* 1483. and ſays, He took it from *Gauricus*; and ſo he might in part: That is, the time of the Day is from *Gauricus*, but the year from *Cardan*; for *Gauricus* ſays, He was born in 1484. which I have told you at large in the latter end of the Firſt Part; and if I ſhould take pains to prove it, it being doubtful, can no way prove the Truth of Aſtrology, and therefore I will leave it as I found it.

The Learned Cardinal *Peter Bembus* is ſaid by our Author to be born 1470. *May* the 28th, *hor.* 1. *min.* 3. *P.M.* and he makes the *Moon* in 6 degrees of *Aquary*. *Cardan* ſays, He was born the 20th of *May* at Noon, and makes the *Moon* in 8 degrees of *Libra*. By which difference you may ſee the Nativity is uncertain; and whatſoever I ſhould ſay upon it can be at beſt but peradventure, and therefore I will leave it till they are agreed when he was born.

Cardinal *Richelieu* is (by our Author) ſaid to be born *September* the 9th, a little before Noon, *i.e.* half an Hour, 1585. He makes him 27 of *Scorpio* aſcending; the *Sun* 26 degrees in *Virgo*, and the *Moon* almoſt 1 in *Leo*. *Morinus* ſays, He was born *September* 9th, at half an Hour paſt 9 *Manè*; he makes him 30 degrees of *Libra* aſcending, the *Sun* in 16 degrees of *Virgo*, and the *Moon* in

20 degrees of *Piſces*. The plain truth is, Mr. *Gadbury* makes an Error of 10 days, which was done, I believe, by taking it the 9th Old Stile, and it ſhould have been the 9th New Stile. By this you ſee there is no great need to ſay any thing to this Nativity, the man being born 10 days before the time here inſcribed.

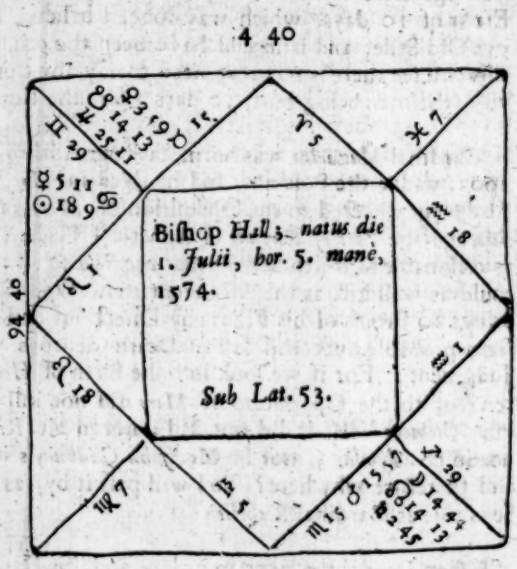
Cardinal *Mazarine* was born, ſays our Author, *July* the 14th, 1602. under the Pole 42. and he dyed in *March* 1660. on the Aſcendent directed to the Oppoſition of *Mars*, and yet both the *Sun* and the *Part of Fortune* in Aphetical Places; and it ſeems as reaſonable to me to believe that the *Sun* to the Body of *Mars* could as well kill, as the Aſcendent to his Oppoſition; and if he brings 20 Proofs of his Figure by Directions and Accidents that ſeem probable, yet this laſt of Death deſtroys them all in my Judgment: For if we look into the Birth of *Henry* VI. the Aſcendent to the Oppoſition of *Mars* did not kill there; nor in Pope *Clement* VIII. it did not kill; nor in Mr. *Richard Morgan*'s; nor in Dr. *Tymms*; nor in Mr. *John Gadbury*'s it did not kill; and therefore why here? So I will paſs it by, as believing it to be as true as Cardinal *Richelieu*'s.

Biſhop *Laud* is the next in order, and his Nativity I have already publiſhed in my *Opus Reformatum*, to which I do refer you, being unwilling to write one thing twice, eſpecially when it takes up ſo much Time and Paper.

Biſhop *Hall* is ſaid by our Author to be born *July* the 1ſt, of a *Thurſday*, at 5 in the morning, under the Pole 53. And this he ſays, He hath from his own hand, being ſet down by himſelf in the Diary of his Life. He was committed to the *Tower* at the age of 67 years; and this on the Midheaven directed to the *Dragon's Tail*, as our Author hath it.

And he dyed at the age of 81, on the *Sun* to the Square of the *Moon*, ſays my Author. See the Scheme.

Lat.	Planet
♄	2 32 N.
♃	0 39 S.
♂	2 32 S.
♀	4 4 S.
☿	1 1 S.
☽	0 8 N.



You see I have not altered the Time he gives us one minute, nor any thing else, only I have calculated the Longitude and Latitude of *Mars* and *Venus* for the more exactness of the Operation; but before we come to the Correction, let us a little consider the Scheme, with the Two Directions he gives for his Imprisonment and Death. He tells us, He was imprisoned on the Midheaven to the *Dragon's Tail*; if so, I hope it will be found, That it gives some such effect in other Nativities, or else I cannot believe it; and to that end see the Duke of *Richmond's*, where it gave nothing at all, I believe; then see *Gustavus Adolphus*, who had the Lord of his Ascendent in Square to *Mars* in the Twelfth House, and yet the Midheaven to the *Dragon's Tail* did not imprison him; nor *Frederick* the Emperor; nor Mr. *Gataker*; nor Judge *Reeves*; nor Dr. *Tymms*; with abundance more, where it passed by and gave no such thing, nor indeed nothing at all, and why should we make it so great a Direction here? To be plain with you, It was not that which gave it, but the

the *Sun* to the Square of *Saturn* and *Venus*, and you may be certain the *Dragon's Tail* had no hand in it.

And as to his Death, I wonder any man of Senſe ſhould thus endeavour to put a Falſhood upon the world, when it is neither by Rule nor Reaſon, That the *Sun* in the Twelfth Houſe directed to the Square of the *Moon* ſhould kill: When he knows, that the *Sun* to the Square of the *Moon* in *Charles* I's Nativity did not kill; nor in *Henry* IV. of *France*; nor in the Nativity of Prince *Maurice*, pag. 55. where the *Sun* is in the Twelfth, as here; nor in that of Duke *Hamilton*; nor in the Duke of *Albemarle*; nor in his Reverend Prelate Biſhop *Land*; nor in Mr. *Childry*; and abundance more, too tedious to mention: And in ſome of theſe the *Sun* is Giver of Life too. Now if it could not or would not kill theſe, why ſhould any man believe it kill'd this Native?

I have, you know, all-a-long this Treatiſe told you, That there is nothing kills but to the Hileg, and in this Nativity it is no eaſy thing to find that out; and if I go contrary to cuſtom, I muſt be excuſed, I aſſure you I will not go contrary to Rule, but keep to the Text. In this Nativity *Venus* is Giver of Life in the Eleventh Houſe, her Pole is 34 degrees; her Oblique Aſcention is 50 degrees 53 minutes: This taken from the Oblique Aſcention of the Square of *Mars* gives the Ark of Direction of *Venus* Hileg to the Square of *Mars*, *ſine Lat.* 76 degrees 26 minutes; this Ark turned into time gives 81 years and 5 months; and this followed by *Venus* to the Parallel of the *Sun*, *Motu Rapto*, Ark 80 degrees 39 minutes: And theſe are the Directions that I ſay killed him, and not the *Sun* to the Square of the *Moon*; or elſe the Aſcendent muſt be Apheta and the Time later.

Perhaps there may be ſome nimble-witted Fellow or other, that may cry out againſt this method, and think I have overſhot my ſelf in the point of taking *Venus* for Giver of Life. To ſuch I ſay, That the *Sun* cannot be Hileg, nor the *Moon*, nor the *Part of Fortune*; becauſe the Nativity is diurnal, and *Venus* qualified to exerciſe that Power. And for my Vindication in the matter, pray read *Ptolemy*, *Lib.* 3. *Cap.* 13. where he tells us, In a Diurnal Nativity, if the *Sun* and *Moon* are not qualified for Hileg, *Sumito Planetas, qui potiorem habent rationem Dominii, Collatos ad p. ſitum Solis & precedentem Conjunctionem, & Horoſcopum*; and when you have read this, and underſtand it, you will be of my Opinion, I am certain.

The next is Biſhop *Morton*'s Nativity, which I ſhall take but little notice of, becauſe my Author confeſſeth he had it only to the Day; and the time of the Day he hath found out by his great Pains and Skill; and that is the reaſon I do not believe it, for I know it cannot be done to any certainty, unleſs by accident.

Biſhop *Uſher* comes alſo under the ſame Predicament; for our Author confeſſeth likewiſe, That he had this given him but to the Day only, and by his mighty pains he found out the Hour and Minute of his Birth. And is not this a likely buſineſs, when we cannot depend on his Correction of one that is given within an hour or two at the moſt? You may depend on his Correction, if you pleaſe, but I will not, nor will I take any Pains on the Scheme.

The Nativity of Dr. *Hammond* is alſo at peradventure; for he tells us again, That he had this but to the day only. Can any man imagine to what purpoſe theſe uncertain Nativities are printed? Or who can expect any Advantage by them? if we do allow the day to be true, what is that to a true Nativity? And unleſs it be true, what doth it ſerve for? In a word, had I no other reaſon to conclude it falſe, the Direction he allows for his Death is ſufficient to do it; for the *Moon* is Hileg, and he ſays the Aſcendent to the Square of *Saturn* kill'd him.

Mr. *John Gregory*'s I am ſure is alſo falſe, and I ſuppoſe pickt out of his Life only; and being dead he made him one, as he thought, moſt agreeable to his Fame and Reputation, as he did before for the Duke of *Albemarle*. 'Tis ſatisfactory to me, that his ſaying, The Aſcendent to the Square of the *Moon* killed him, ſhews he knew but little of the matter; for the *Sun* is Hileg, and muſt be directed for Death. You may enter this down, I think, among falſe (but I am ſure, doubtful) Nativities.

Mr. *Gataker*'s Nativity you may ſee is of the ſame Stamp with the reſt, for he ſays, He doth rely on the Credit of him that writ his Life, and did not know the man, but hath made him a Nativity as agreeable as he could. One of his Reaſons for the Correction is, he ſays, he was fortunate in Wives; and

to

to make that out, he put *Jupiter* in the Seventh in *Cancer*. I ſhall not trouble my ſelf about this Geniture neither.

We are told that Mr. *John Bentham* was born the 25th of *Auguſt*, 1 minute after 2 *manè*, 1632. This Nativity was undoubtedly done with a great deal of care; and methinks this ſingle minute ſounds prettily. He ſays, He took Orders and married at 21 years of age, on the Midheaven to the Trine of *Venus*: It is a likely Direction in their way, but I do not allow it.

And, he ſays, he dyed of a Surfeit at 25 years and 2 months old, on the Aſcendent directed to the Square of *Saturn*, near the *Lion's Heart*; this is alſo a likely Direction, if the *Aſcendent* were Hileg, and the Direction were wrought true, which here it is not: For the Aſcendent to the Square of *Saturn* truly wrought, comes up not till 40 years of Age, by his Figure, therefore, there muſt be ſome other Cauſe, and this the rather becauſe the *Moon* is Hileg; and to that end I wiſh we had the Eſtimate Time.

It is no hard matter to correct it, did we but know whether the given Time was ſooner or later than his corrected time is; if ſooner, then he married on the *Sun* to the Mundane Parallel of *Jupiter*, and dyed on the *Moon* to the Mundane Parallel of *Mercury* and Square of the *Sun*. If it be later, then he married on the Midheaven to the Body of the *Moon*, and dyed on the *Moon* to the Mundane Parallel of *Mars* and Square of the *Sun*. But be it which it will of theſe, I am very certain his Figure is not true, nor did he dye on that Direction he mentions.

Abiezer Coppe was a Preacher among the *Sweet Singers*, and born, as our Author ſays *May* the 30th, *hor.* 3. *min.* 41. *P. M.* 1619. I knew the man by ſeeing him when he lived at *Barn-Elms*; and to ſay the truth of him, his Nativity and he are as exactly alike as a couple of Eggs; look but on the Oppoſition of *Mars* and *Jupiter*, and they both in Square to *Mercury* in *Cancer*. I believe him to have been a man of good parts both witty and learned; but for his Religion and Sanctity, I will let that paſs. In a word, I ever lookt on him as a learned Madman, and ſo did many others beſide me; but our Author having ſaid little of him Aſtrologically, I think the leſs I ſay the better, and ſo I leave him.

As

As to Dr. *Gouge*'s Nativity, you ſee that is nothing elſe but an Aſtrological Romance; for he tells us, He took it from the Author of his Life, and had it but to the day; the reſt was ſupplied by his Skill and Pains, as by the Correction it doth appear. But the Reaſon he gives for his Death is to me a ſufficient Argument of its falſity, becauſe, he ſays, The *Sun* in the Third, to the Square of *Mars* killed him; which never did kill any one in this world yet, nor I am certain never will, let their Rule bear what Character they pleaſe. But beſides that Direction of the *Sun* to the Square of *Mars* did not come up at his 79th year of age, but 20 years before, at his 59th year, as you may ſee by his Nativity. *Natus fuit die* 1. *Novembr. hor.* 2. *min.* 29. *manè*, 1575. *Lat.* 51.32. It is in ſhort nothing elſe but a bundle of Suppoſitions, and ſo I leave it with you.

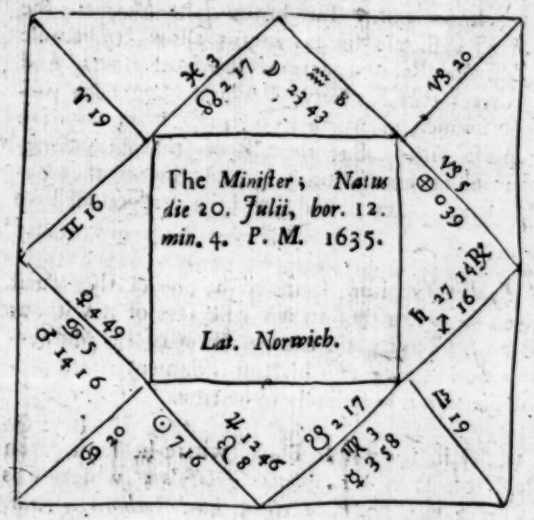
Mr. *Samuel Crook*'s Nativity is another of the ſame Stamp; for he tells us, He had that only to the day, and this too, I believe, from him that wrote his Life, becauſe he complains, as if he doubted the truth of the day too; as to the Hour and Minute he painfully produced that by his Skill: But to tell you the truth, I know his Method and Abilities too well to depend on a Correction of his of this nature; nor do I think you will, when you conſider their confuſed Notions, unintelligible Practice, and miſapplied Directions.

The *Miniſter*, page 111. was born *July* the 20th, *hor.* 12. *min.* 4. *P.M.* 1635. *Lat. Norwich*; what the Eſtimate Time was, we are not like to know, and therefore muſt depend on this of his thus corrected. I ſhall not examine all the Queries, and his Anſwers thereto, but content my ſelf with two of them only; and thoſe are about his Marriage and his Life. As to the firſt, he ſaid, He would marry on the Midheaven to the Trine of *Venus*, and that was over before he was born, therefore in Truth that cannot give it, but his *Sun* to the Body of *Mercury* and Sextile of *Venus* may do ſomething. But by this Figure of his Correcting, the moſt probable Direction is the *Moon* to the Parallel of *Jupiter in Mundo d. d.* and *d. c.* to give Marriage and Preferment, and this at 22 or 23; but if the time was ſooner, it will come up later, according to the Alteration. The Second is, How long

like

like to live? and in this Point he threatens him with extream Danger, if not Death it self at the age of 32 and some months, on the Ascendent directed to the Body of *Mars*, who hath Dignities in the Eighth House: But this Direction could by no means kill, because the *Moon* is Hileg in the Tenth. 'Tis true, that Direction might give him some illness; but I should judge it would give him Trouble also, but by no means Death. The Figure followeth.

310 41



Lat. Planet.	
♄	1 52 *N.*
♃	0 18 *N*
♂	0 7 *N.*
♀	1 2 *S.*
☿	1 6 *N.*
☽	0 40 *S.*

In this Figure the *Moon* is most certainly Hileg; then how can they imagine that the Ascendent to the Body of *Mars* could give Death? And though I know nothing of the man, yet I dare venture a Wager he did not dye then; and a man may wonder (when *J. G.* knew that he did not dye on the Ascendent to the Opposition of *Saturn* Lord of the Eighth House) how he could imagine the Body of *Mars* could kill him, or give him any real danger.

But

But to the point in hand, what might probably kill him? The first dangerous Direction the *Moon* meets with, is the Square of *Saturn*, about 26 or 27 years; but that could not kill, because it is but a single Direction, and the *Moon* to the Square of *Venus* followeth it. The Second is the *Moon* to the Square of *Mars* at 41 years of age; this should have been a very dangerous time, and I doubt he hardly did escape, because it is followed by the Mundane Square of the *Sun*, and the Mundane Parallel of *Mercury*; there is nothing can be supposed to save but the Trine of *Jupiter*, and I think he is too near the *Sun* to do it; but in this case much depends on the Position, and how exact that is, we know not. But beyond the *Moon* to the Square of the *Sun*, I should by no means allow it, because she meets his Zodiacal Parallel there at the same time: And had I been to correct this Nativity, I would have been particular with you which of these two times I would have pitched on for his Death But to talk of the Ascendent, is downright Foolery and Deceit. And this is the Method I would have taken, had it been propounded to me.

Dr. *James Sibbalds*'s Geniture seems to be one of the truest that he hath given us, according to what he says of it without giving us the Estimate Time; for the Direction of his Midheaven to the Opposition of *Saturn* for his Imprisonment, seem proper and rational; and it is very likely to be true.

The only Nativity in the whole Book, where he hath given us the Estimate Time is in Mr. *Joshua Childry*'s; which was *October* the 2d, *hor.* 3 *min.* 50. *P. M.* 1625. *Lat. Rochester.* And, he says, His Correct Time differs somewhat from the Estimate; and this *somewhat* is 28 minutes, almost half an Hour: By which you may judge at his Correction in other cases. I know nothing of this Gentleman, nor hath the Author left me any ground to say much on this Nativity. The next is Parson *Mackernes*; which I also pass by.

Mr. *Vaughan*, born *March* the 24th, *hor.* 3. *min.* 39. *P. M.* 1605. *Lat.* 51. This man, he says, from 41 years of age to 53, was much troubled with Sectaries, and could not be quiet in

in his Living; and this from the Aſcendent to the Body of the *Moon*, Oppoſition of the *Sun*, and the Midheaven to the Oppoſition of *Jupiter*. Now if you look into that of *Mary de Medices* Queen of *France*, he kills her on the Aſcendent to the Oppoſition of the *Sun*; and *Frederick* III. Emperor, on the Aſcendent to the Body of the *Sun*; and yet in this Nativity the *Moon* in direct Oppoſition to the *Sun*; the Aſcendent to the Body of one, and Oppoſition of the other, could not kill, and yet the Horoſcope in their way giver of Life. Pray what think you of this Doctrine?

The Reaſon he gives for Mr. *Richard Morgan* the Miniſter's Death ſeems a little probable; *i. e.* That he dyed on the *Moon Hileg* to the Oppoſition of *Saturn*. But then I would ask him one Queſtion, What *Venus* her Trine muſt do there? for *Saturn* hath South Latitude, by which means the Trine of *Venus* falls after *Saturn*'s Oppoſition, and, by the Rule *Ptolemy* gives, muſt ſave if there is no other Direction but that of *Saturn*. They muſt find me out ſomething elſe, or I cannot ſet my Hand to the Truth of this Nativity.

Our Author tells us, That Judge *Reeves* was born in 1589. on *December* the 24th, *paulo poſt Meridiem*, *Lat.* 52. and that he dyed at *Kingſton*, near *London*, ſuddenly, in his 58th year current, on the *Sun* directed to the Square of *Saturn*. See the Scheme.

Lati. Planet.

♄ 3 *S.*

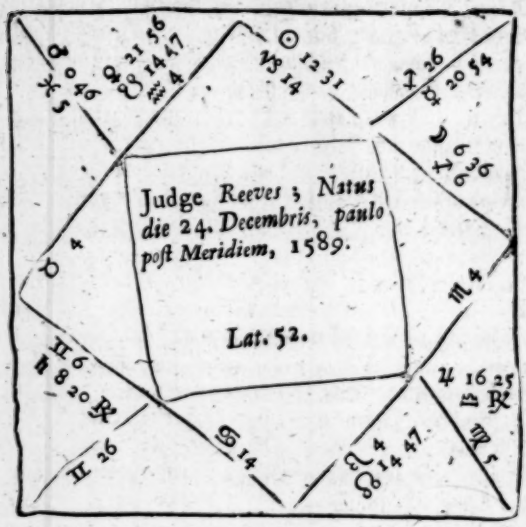
♃ 1 *N.*

♂ 1 *S.*

♀ 2 *S.*

☿ 2 *S.*

☽ 4 *N.*



I could make ſeveral Objections about the Planets places, which are indeed moſt of them falſe, if you believe *Leovitius*; but I let thoſe things paſs, and come to thoſe of more concern. He tells us, This man dyed on the *Sun* to the Square of *Saturn*. The *Sun*, I muſt own, is Giver of Life, as being in the prime Aphetick Place, and muſt be directed for Death without doubt; but why to the Square of *Saturn*? and why a ſudden Death? What Reaſons he gives, are not ſatisfactory to me. Do you think it reaſonable that the *Sun* ſhould paſs the Body of *Mars* in the Twelfth, and the Square of the *Moon* in the Eighth, and not kill, and yet the Square of *Saturn* muſt do it? Beſides, if you believe *Leovitius*, *Saturn* is in 11 degrees of *Gemini*, which will mightily alter the Caſe, if it is true. But the main thing I lay the ſtreſs of my Argument on is, Why he ſhould outlive the *Sun* to the Body of *Mars* and Square of the *Moon*? I ſhould be glad to hear his Reaſon for it; for, I aſſure you I know none, and ſhould be glad to be informed.

Secondly,

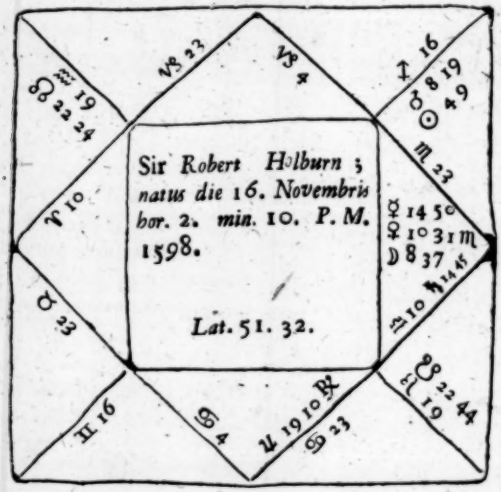
Secondly, Why ſhould *Saturn* give a ſudden Death? If the Direction had happened in *Aries* or *Cancer*, I know what they would have ſaid; but why give a ſudden Death in *Piſces*, I know not. They would do well to lay us down ſome Rules to know beforehand when *Saturn* ſhall give a ſudden Death, or a Chronick Diſeaſe, or nothing at all. If I were gaping for their Inſtructions, this would be a hopeful Doctrine to nauſeate my Underſtanding, and inſtead of teaching me, would prevent all future Information that might lead me into Truth. And to be ſhort, I do believe this Nativity of Judge *Reeves* is much about the ſame Standard of Truth as that of Judge *Hales*'s was; and under that Sentence I leave it.

Dr. *John Britland* was born *December* the 25th, *hor.* 9. *min.* 17. *matè*, 1606. *ſub Lat.* 53. and that he dyed *January* 1654. having lain under a long Melancholy, for the ſpace of 7 years. And for this, he tells us, He had his Horoſcope directed to the Square of *Saturn* and the *Sun*, and the *Medium Cœli* to the Square of the *Moon*; and for the continuance of his Melancholy, the *Sun* to the Body of *Mars* and Square of *Venus*, and the *Moon* to the Square of *Mars*; and for the time of his Death, the *Sun* to the Body of the *Moon* in *Domo Martis*. Did ever man hear ſuch a Cluſter of Reaſons before? Do you think that the *Sun* in Conjunction with *Saturn*, being directed by Body or Aſpect, can give Melancholy? It is impoſſible. But beſides, that Square came up at 33 or 34: And then, to make the Directions of *Mars* continue his Melancholy; certainly he wrote this without thinking. But for his Death, he hath outdone himſelf, in ſaying, He dyed on the *Sun* to the Body of the *Moon*, and the *Sun* in the Twelfth Houſe. You ſee it did not kill *Ann* Queen of *Hungary*; nor *Frederick* the Third, Emperor; nor the Duke of *Buckingham*; nor Parſon *Mackernes*; nor in Mr. *John Gadbury*'s, and many more in his Collection beſides, that have eſcaped it; and therefore he ſhould not have preſſed it upon us here.

We are told by our Author, That Sir *Robert Holburn* was born *November* the 16th, *hor.* 2. *min.* 10. *P. M. die Jovis*, *Anno* 1598. *Lat.* 51. 32. And that his Nativity was elaborately done by Dr. *Fisk* (his Friend and Tutor) at the Knight's

Requeſt. That he dyed in the 48th year currant of his age; and this on the *Sun* directed to the Oppoſition of *Jupiter* in *Capricorn*.

274 39



Lat.	Planet.
♄ 2	9 N.
♃ 0	5 S.
♂ 0	2 S.
♀ 1	35 N.
☿ 2	5 N.
☽ 4	11 S.

You ſee the Scheme, and the Reaſon he gives for his Death; I wiſh he had alſo told us, Whether Dr. *Fisk* did predict his Death from that Direction; or whether our Author did not make it himſelf after this Gentleman was in his Grave? If Dr. *Fisk* did predict his Death at that time, on that Direction, it was a happy Hit of Fate, and more by Chance than Skill; for *Jupiter* did never before that time kill any one, and therefore a bold Venture. But I am of Opinion that it was made when he was dead; and it ſeems to be of the ſame ſort that our Author hath furniſhed us with before, and from the ſame hand: And the rather, becauſe he adds, "If any ask, Why the Square of *Sa-*"*turn* might not kill as well as *Jupiter*'s Oppoſition? I anſwer, "He had no Dignities in the Eighth or Fourth, and ſo had *Jupi-*"*ter* in both. Now I am anſwered, and perfectly ſatisfied.

The

The truth is, the *Moon* is Hileg, and ſhe and none but ſhe muſt be directed for Death, and I doubt we ſhall be untowardly put to it to find a cauſe for it in this Scheme; but if he will allow me his *ſomewhat*, that is 28 minutes, I can find Directions ſufficient for Death, and they are the *Moon* to the Mundane Parallel of the *Sun* and *Mars*, and the Zodiacal Square of *Saturn*. But if he doth ſtill perſiſt in it, That he did dye on the *Sun* to the Oppoſition of *Jupiter*; then I would ask him, Why it did not kill Biſhop *Laud*, Sir *Theodore Mayern*, Mr. *Stepkins*, Dr. *Geoffery le Neve*, and others; and I am certain that neither Dr. *Fiſk*, nor my Friend Mr. *Gadbury* would venture to predict Death from that Direction when a man is living; and I am ſure Sir *Robert Holburn*'s Death was not to be predicted by this Nativity. And if he were living, would it not be more rational to judge he ſhould dye on the *Moon* to the Body of the *Sun* and *Mars*, or the Aſcendent to the Oppoſition of the *Sun* and *Mars*, than on the Aſcendent to the Oppoſition of *Jupiter*? Fie, fie, lay by theſe Fooleries, or elſe defend them, and I will appear againſt you in the cauſe.

Cornelius Agrippa I willingly paſs by, as not being of any eſteem for Truth, in my Opinion. And for that of Sir *Theodore Mayern*, I have already handled it in my *Opus Reformatum*; to which I refer thoſe that would ſee it.

Peter Gaſſendus, *nat. Januar.* 21. *S. N. hor.* 17. *min.* 52. *P. M.* 1592. *ſub. Lat.* 44. they make him *Capricorn* aſcending 6 degr. and they kill him on the Aſcendent to the Body of *Mars* and Square of *Saturn*, the one in *Cancer*, and the other in *Aries*. The *Sun* is in 2 degrees of *Aquary*, and the *Moon* 7 degrees in *Taurus*; and they contentedly let him outlive the Aſcendent to the Body of the *Sun*, Lord of the Eighth, and Square of the *Moon* in the Fourth, and think no body will in the leaſt queſtion that. Now, according to their own Rule, Why ſhould not we believe the Aſcendent to the Lord of the Eighth, and Square of the *Moon* in the Fourth, is more likely to kill, than to the Lord of the Tenth and Aſcendent? And yet after all the buſſle they have made, the *Sun* is Giver of Life in the Aſcendent, and he dyed not on the Aſcendent to the Body of *Mars*, but on the *Sun* to his own Square and Body of the *Moon*, who is in the Radix in their fatal.

fatal Fourth Houſe, and this done with a very little Alteration to the Figure.

Dr. *Nicholas Fisk*, born *July* 25th, *hor.* 1. *min.* 47. *P. M.* 1575. *Lat.* 52. and my Author ſays, He dyed on the Aſcendent to the Oppoſition of *Mars*; ſo that at one Blow he breaks Two of the moſt principal Rules of *Ptolemy*. Firſt, The Aſcendent cannot kill by Direction, becauſe the *Sun* is in the Ninth *Giver of Life*. Secondly, *Mars* cannot kill, as a Promittor, becauſe he is under the *Sun*-Beams. And yet both theſe are nothing to our Author in his way of Practice.

It is plain that the Figure he prints was made after the man dyed, becauſe of crowding in this Direction to ſtop his Readers mouth, and prevent further Enquiry; but the time was undoubtedly a little ſooner, and then the *Sun Hileg* was directed to his *own Square*, and the *Mundane Parallel* of *Saturn*, having a little before paſſed the *Square* of *Mars*, who had not power to kill, but gave him that lingring Conſumption that attended him to his Death, and was indeed the occaſion of it, becauſe Hecticks are the true effect of the *Sun* in many Caſes; and what *Mars* gave, was of the Nature of the *Sun* at that time.

Mr. *Stepkins* is ſaid to be born *May* the 15th, *hor.* 10. *min.* 54. *P. M.* 1604. *Lat.* 51. 32. And our Author ſays, He dyed on the Aſcendent to the Oppoſition of *Mars*. But then ſuppoſe ſome captious Fellow or other ſhould ask the Reaſon, Why the Aſcendent ſhould paſs the Square of *Mercury* Lord of the Eighth, and Square of the *Sun* both together, and preſently after the Square of *Saturn*, and all theſe together not able to kill, as well as the Oppoſition of *Mars*? I muſt confeſs the Readers of ſuch Authors had need have a mighty Opinion of them, or elſe they cannot ſwallow theſe Gudgeons eaſily, without kecking.

Dr. *George Starkey* was born, as ſaith *J. Gadbury*, *June* the 9th, *hor.* 11. *min.* 35. *Manè*, 1628. *Sub Lat.* 52. who was living when this Book of his was printed, but dyed of the Plague in 1665. and the Scheme of his Birth ſeems likely to ſignifie his Parts, and alſo ſhew the time of his Death; which if our Author had the managing of the matter, muſt be fathered on the Aſcendent

to

to the Square of the *Moon*, notwithſtanding the *Moon* is Hileg in the Midheaven.

The truth of the matter is thus: The *Sun* Giver of Life is directed to the Mundane Parallel of the *Moon*, followed by the Zodiacal Parallel of *Mars*, Body of *Mars*, and Body of *Venus*, for his Death, and its Quality, which was the Plague, which, I am informed, he took by opening a man that dyed of that Diſeaſe.

From page 130 to 138. there is nothing remarkable either to the Reader, or to the Animadvertor, and therefore I paſs them by; and come to Mr. *Stephen Rogers*, who, our Author tells us, was born *October* the 7th, *hor* 4. *min*. 44. *P. M.* 1623. *Lat.* 51. 42. This Gentleman had his Midheaven directed to the Body of *Mars* at 31 years of age, which, our Author ſays, gave him much Trouble, Scandal and Impriſonment. This is ſomething ſtrange, if compared with the *Princeſs Royal*, to whom it gave marriage; and with the Earl of *Eſſex*, where the Oppoſition is ſaid to be the cauſe of his Death, being directed to the Midheaven. Methinks 'tis ſtrange the Stars ſhould have ſuch various effects in theſe different perſons! enough to make a man believe, there is nothing in any of theſe things we pretend to tell the world of.

Mr. *Culpeper* I ſhall paſs by, I being credibly informed he was born in the Forenoon, which I find he ſays was Afternoon. And for *Oliver Cromwel*'s I have already handled that at large in my *Opus Reformatum*. *Richard Cromwel* I doubt is taken upon truſt, and ſo I leave it to your Opinion to judge as you think fit. *Maſſianiello* the *Fiſherman* of *Naples*, you may gueſs at its Truth by going along by the River of *Thames*, and ask the Fiſhermen there the time of their Births, and you will not find one in forty able to tell you; and therefore conclude that he hath made this Nativity as he thinks convenient, but I am certain it is falſe. And ſo I end his Second Part.

Sir *Frech. Hylles* was born *June* the 8th, *hor*. 7. *min* 22. *P. M.* 1642. *Lat.* 53. And his Nativity given to us by our Author is preſented as a mighty great Nativity: Nay! ſuch a one as he was to expect the effects of it in the other World. But for my

my part, I ſee no great matter in the poſition, that it ought to be deemed ſo famous and illuſtrious. 'Tis true, the *Moon* is in Conjunction with *Jupiter*, but they are both Cadent and under the Beams of *Saturn*, and all Three of them in Square to the *Sun* and *Mercury* in the Seventh; *Venus* Lady of his Tenth is in Square to *Mars*; and all men allow Planets in the Seventh to involve the Natives into miſchiefs and vexations. And beſides, if we allow, as all do, that *Mercury* is the Image of the Soul and Underſtanding, what ſhall we ſay to him when he is in Square to *Mars*, to *Saturn* and the *Moon*, and the *Moon* his Coadjutor is afflicted by *Saturn*, the *Sun* and *Mercury*; now where is the Grandeur of this Nativity? for my part I cannot ſee.

But this is not all, it is a falſe one, and made to ſerve a turn; and I am informed Sir *F. Holles* himſelf could not give his Nativity true, nor did he believe this that is printed to be ſo.

And to make its Falſity appear more plain, there is no pretence for his Death Aſtrologically, which was *May* the 28th 1672. And indeed (ſeeing this worthy Author hath had ſo long time to conſider of it) I would deſire him to aſſign ſomething for his Death, if he can, which I am ſure I ſhall never have from him.

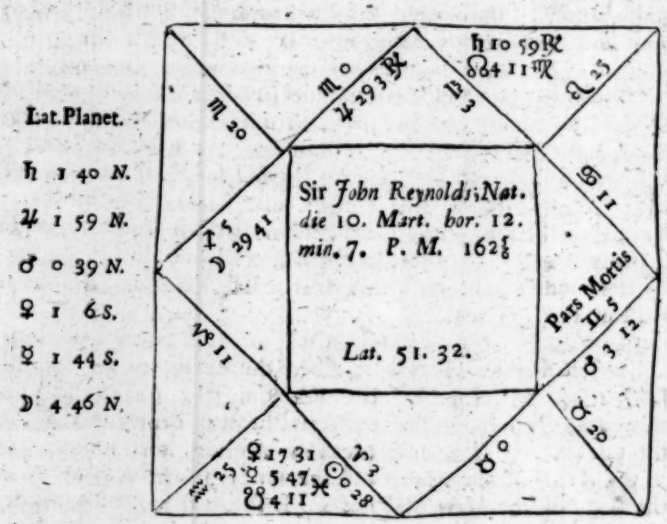
But I am inform'd by a Gentleman, who was at their Meetings, when this Nativity was often ſhew'd before it was printed; one of the Company ſaid, Why will you publiſh it, ſince Sir *F.* himſelf doth not allow it to be true? *Come, come* (ſays our Author) *let it be printed, it is no matter whether it is true or not; for ſhewing the World ſo great a Nativity may ſerve him in his Preferment, and it can by no means do any harm.* And ſo it was printed; but what it ſerves for, I confeſs is to me a myſtery.

Sir *Chriſtopher Heydon* was born *Auguſt* the 14th, *hor.* 11 *min.* 23. *F. M.* 1561. *Lat.* 53. This is that Learned Gentleman of that Name that writ the *Defence of Aſtrology*, in anſwer to *Chambers*. He dyed in the year 1620. being almoſt 59 years of age, and this on the Aſcendent to the Oppoſition of *Mars*; which is probable to be true; for *Mars* is (I think) Giver of Life; but there was joyned with it the Aſcendent to the Square of the *Moon*, and *Mars* to the Mundane Square of the *Moon*. Yet notwithſtanding I will not contend for the truth of the Figure, becauſe ſo long ſince; but I do ſay, it ſeems to be probably true.

Major

Major *Strangways* born *March* the 23d, *hor.* 8. *min.* 22. *manè*, $16\frac{99}{10}$. *Lat. Pool Dorset.*. He was preſt to Death at Forty nine years of Age, for killing his Brother-in-law, he not pleading to his Indictment; and this on the Aſcendent to the Oppoſition of *Mars* and Body of the *Moon*. I confeſs in the Figure he hath printed, the *Sun* is not Hileg; nor is the Aſcendent, with ſubmiſſion to his Skill, but the *Aphetick Power* falls upon *Mars* in this Figure, and he at the time he dyed was directed to the Zodiacal Parallel of the *Sun*, and to his Mundane Parallel likewiſe, if this Scheme of his Birth is within the ken of Truth; for all his Nativities muſt be tenderly handled in that point, becauſe of his Skill in Nativity-making.

Sir *John Reynolds* was born *March* the 10th, *hor.* 12. *min.* 7. *P. M.* $162\frac{8}{9}$. *Lat. London.* He was Knighted (as the Faſhion then was) *July* the 15th, 1655. and he was drowned *December* the 5th, 1657. The firſt (ſaith my Author) was on the *Sun* to the Trine of the *Moon*, and the latter on the Aſcendent to the Body of the *Moon*. What a Jilt this was to give the poor Gentleman a fine Coat, and a Feather in his Cap, and then throw him into the Water, and ſpoil them both? See the Scheme.



I ſhall not much conteſt the Point with him about the Cauſe of his Knighthood, though the Oppoſition of *Jupiter* with the *Moon*'s Trine ſeems a little aukward; but let that paſs. Why ſhould the Aſcendent to the Body of the *Moon* kill? I know no reaſon, unleſs it is becauſe ſhe is Lady of the Eighth Houſe; yet ſhe is in Trine to *Mars*, and Sextile to *Jupiter*; and why kill? and beſides, ſhe is in this Figure *Giver of Life*, which doth imply, ſhe ought to be directed in that caſe to ſome other Point, Body, or Ray, to give that effect.

You ſee the Aſcendent to the Body of the *Moon* did not kill in the Duke of *Albemarle*'s, nor Mr. *Gataker*'s, nor Dr. *Gouge*'s, nor in Mr. *Vaughan*'s, nor in Dr. *John Britland*'s, nay, nor in Dr. *Gell*'s neither, where the Caſe is Parallel to this, ſhe being in the Aſcendent, and Lady of the Eighth, as here, and yet did not kill, though it came up in his younger years. I might mention Two *Popes*, with *Mayern* and others; but let theſe ſuffice among the many more I could produce, where it hath not kill'd. And if ſo, what reaſon have we to believe it kill'd this pretended Knight?

and

and therefore you may rank this Geniture also among the false and doubtful; for I am positively certain it is not the true one, nor will I pretend to correct it.

Nor do I think the Nativity of Major General *Lambert* is any truer than the rest, notwithstanding those few plausible Directions and Accidents he is pleased to correct it by, as he says; for among all those Accidents of Proof, there are but few that I can allow; but if it be true, I would fain know what it is he will allow for his Death, which was, I think, about the beginning of 1684. being then 64 years and an half old.

The Ascendent was then under no ill Direction, it having passed the Opposition of the *Sun* Lord of the Eighth 10 years before; also the Opposition of *Mercury* and Squares of *Saturn* and the *Moon*. The *Sun* passed the Oppositions of the *Moon* and *Saturn* 5 years before; and the *Moon* passed her own and *Saturn*'s Squares about 3 years before; so that none of these Points and Parts of Heaven can be charged with killing. But because we will not dance about from one Aphetick point to another, let us come to the strict Rule of the Hileg, who ought to be only directed for Death, and that is *Mercury*, in this Figure he gives us, who under their Pole of Position is got into 3 degrees of *Capricorn*; but that I will not allow to kill if he were come to the Square of the *Sun* exactly at that time: Because the Square of *Jupiter* is just behind it, and the Trine of *Venus* a little after that. So that here is no Direction to be pretended to, that can be regularly allowed to kill; no, not so much as a Parallel either Mundane or Zodiacal to crowd in to help out the Sham. I will not give the Figure, because I think it is not worth while; but in regard there may be some ingenious men that may be desirous to see the Scheme, and perhaps willing to try their Skill upon it, I will give them the time of his Birth, that I have from our Author; and he tells us, He was born *die Solis Septemb.* 19. *hor.* 2. *min.* 14. *P. M.* 1619. *sub Lat.* 54. And I should be glad to see it corrected to the purpose.

I shall not say any thing to his Friend Cap. *Bray*, because he hath laid nothing down that is either positive or particular, and perhaps it is but a made one at last; and to tell you the truth, I doubt it is no other, and seems made by the Midheaven to the Body of

Saturn, for his Trouble and Impriſonment at 26 years of age. Nor ſhall I take any notice of Mr. *Eaſtwood's*, nor Mr. *Richardſon's*; no nor the Merchant of *Genoua*: All which I paſs by.

Mr. *Hooper* a Merchant, born *July* the 5th, *hor.* 7. *min.* 43. *manè*, 1612. *ſub Lat.* 51. 32. We have no Accident to prove this by, but his breaking for Threeſcore thouſand pounds at 27 years of age, for which our Author ſays he had his *Moon* to the ☍ of *Venus*, and Midheaven to the □ of *Saturn*. And his Death at 31 years of age and 8 months, from the *Sun* directed to the Oppoſition of the *Moon*, and the *Part of Fortune* to the Square of the *Sun*.

I remember he ſays, The Midheaven to the Square of *Venus* made Major General *Lambert* Warden of the *Cinque-Ports*; and if that ſhould be true, Why ſhould we think the *Moon* to the Oppoſition of *Venus* was the cauſe of his Breaking? And for the Midheaven to the Square of *Saturn*, there is nothing in it; for that came up at 21, and he tells of nothing he had then, either of Sickneſs or Trouble.

That he dyed on the *Sun* to the Oppoſition of the *Moon*, I cannot really or readily believe; becauſe the Zodiacal Parallel of *Jupiter* falls within 5 degrees after it, and his Body within 7 degr. and beſides, he never flincht for the Square of *Mars*; and do you think the *Sun* to the Square of *Mars*, Lord of the Fourth and Eighth, is not more likely to kill, than to the Oppoſition of the *Moon*, Lady of the Eleventh? Conſider and think your ſelves out of theſe improbable Rules; and when you have done that, you will ſoon conclude this to be a made Nativity.

It is moſt certain the *Sun* is not Giver of Life here; and it is a hard matter to ſay which hath moſt Title to that Power, *Mars* or *Mercury*, for to one of them it will certainly fall; and to endeavour to decide it, is in vain, unleſs we were more certain of the Figure than we are.

Mr. *Woolſey* is ſaid to be born on *Monday* the 28th of *November*, *hor.* 14. *min.* 27. *P.M.* 1637. *ſub Lat.* 51. 32. The only Direction he corrects this Scheme by, is the Aſcendent to the Square of *Saturn* at 12 years of age, which gave him an Ague for 18 months. Now by their own Rule this could not have any ſuch effect (they I mean who can direct the Angles to the Antiſcions) for the Antiſcion of *Jupiter* fell the very next degree after it, and forbids any thing of ill; but the Square of *Saturn* came up at 3 years

years of age. I am informed this Native did dye at the Age of 28 years and 11 days, of the Plague, *i. e.* in *December* 1665. But what we ſhall find out for his Death, I can no ways imagine, and ſhould be glad to be informed by the Author. The *Moon* hath not got to the Body of *Mars*, nor the *Sun* to his Square; nor do I know what to allow for it either in my way or theirs; and therefore I will leave it as a doubtful Nativity.

Johannes Regiomontanus, *Eraſmus Rheinboldus*, and *Georgius Trapezontius*, are all to be doubted. As to the firſt of thoſe three, Mr. *Gadbury* and *Origanus* ſay, He was born *Anno* 1536. But *Cardan* and *Junctine* ſay, He was born 1436. they differ only 100 years. The ſecond by Mr. *Gadbury* and *Origanus* is ſaid to be born in the year 1551. but *Garcæus* and *Junctine* ſay he was born in the year 1511. differing only 40 years; a ſmall matter! The third is ſaid by Mr. *Gadbury* and *Origanus* to be born 1396. but *Gauricus* ſays, he was born *Anno* 1395. ſo that we find in all of them a ſufficient ground to doubt their truth; and therefore I will leave them with the Author, and when he hath adjuſted nnd corrected them, I will call for them again, and give him my Opinion on the whole.

Dr. *Geoffery le Neve* was born, as it is ſaid, *April* the 15th, *hor.* 14. *min.* 22. *P. M.* 1579. *ſub Lat.* 52. He had a burning peſtilential Fever at the age of 44. the *Sun* then to the Conjunction of *Mars*, and he dyed at the age of 75, on the Aſcendent to the Body of *Mars*, as ſaith my Author.

As to the firſt, for his Fever, I will not contend with him; but for his *Death*, I cannot allow it, becauſe the *Part of Fortune* is in my Judgment Giver of Life, but beyond all doubt it muſt fall to *Venus*, or the *Part of Fortune*, and therefore the Aſcendent hath nothing to do in the matter of Death. And a man would think the Aſcendent to the Body of the *Sun* and the Square of *Saturn* ſhould have done it long before, if the Aſcendent to the body of the *Sun* can kill now. It is not eaſy to determine what Direction to the *Part of Fortune* did kill, becauſe the Figure is not certain; but the Rule muſt be kept to, or elſe there is nothing to be done to any certainty.

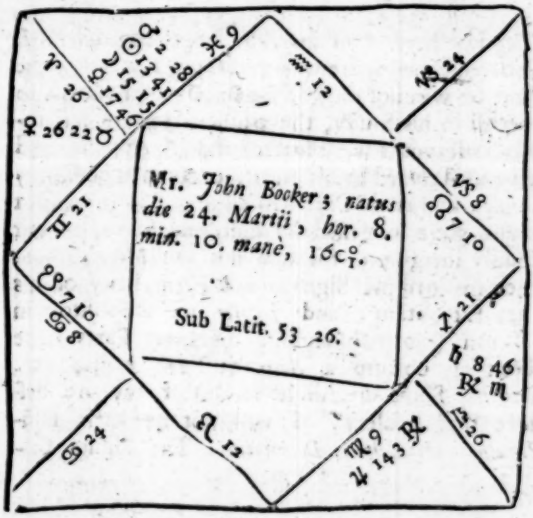
You may obſerve, he ſays, This Native was ſubject to much Trouble, and many Infelicities in his Life-time, and particularly at

at 64 years of age he was plundered and forced to fly to *Oxford*; and this ☉ on the Midheaven to the Square of *Jupiter*. It is not usual for *Jupiter* to give such destructive Troubles as these are; his ill Rays do for the most part give Vexations for some time, but at last they go off, and leave the Native in a capacity to live; what he speaks of, seems to be the effects of *Saturn* and *Mars*'s Fury. Besides, if you look into the Figure, you will find *Saturn* in 5 degrees, and *Jupiter*'s Square in 9 degrees of *Aquary*: So that he lets the Midheaven to the Body of *Saturn* go off without any mischief, and 4 or 5 years after, the Square of *Jupiter* plundered and destroyed him for his Loyalty; is this probable, *risum teneatis!* And if you please to look over his Nativities in his *Collection*, you will find he often lets the Square of *Jupiter* pass by without any effect at all in comparison to this; and I must confess I do not know why this Nativity should produce so many Troubles; and this Ray of *Jupiter* in particular so much Mischief.

Mr. *John Mallet* was born *August* the 21st, *hor.* 11. *min.* 15. *P. M.* 1615. *Lat.* 51. 32. and he says, He dyed in *October* 1646. of the Plague, the *Sun* then to the Body of *Mars*, and the Ascendent to the Square of *Saturn*. If he can prove the Ascendent to the Square of *Saturn*, I will excuse his Body of *Mars*; for in this Nativity you may be certain the Ascendent is Giver of Life, and I think soon after the time he dyed; the Ascendent was directed to the Trine of *Jupiter in Mundo*, as it ought to be, and then *Jupiter* will follow the Body of *Saturn*, and *Venus* follow the Body of *Mars*; so that we must find out something else to kill him, or else I cannot allow his Death upon these Directions alledged by our Author. And if you please but to look into his Examples, you will find the Ascendent to the Square of *Saturn* did not kill Mr. *Woolsey*, nor the Opposition kill Mr. *Hooper*, nor the Body of *Saturn* kill the Merchant of *Genoua*; with abundance more I could give you out of his own Book, that thwart this of Mr. *Mallet*'s.

Mr. *John Booker* was born *March* the 24th, *hor.* 8. *min.* 10. *manè*, 160♀. *Lat.* 53. 26. Our Author hath given us no Directions nor Accidents for this Nativity; nor had I taken notice of t, but that I have the time of his Death, which was *April* the 8th,

8th 1667; he dyed of a Dysentery, under the weakness of which Disease he had layn for a long time; and by the Figure following we shall be put to it to find a Direction that may be regularly allowed for his Death, and the time of it.



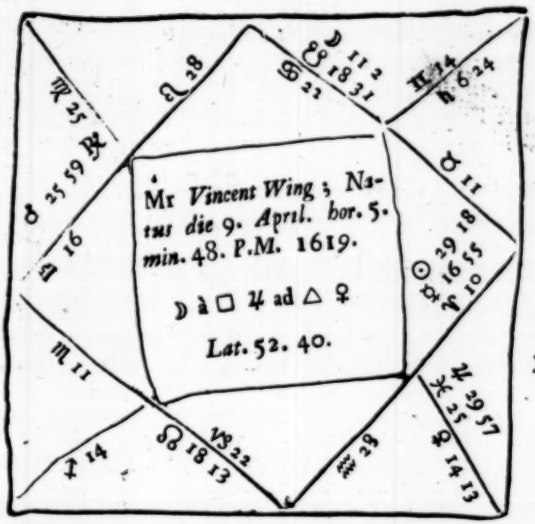
Lat. Planet.	
♄	2 59 N.
♃	1 35 N.
♂	0 8 S.
☿	1 42 N.
♀	0 1 S.
☽	4 55 N.

The Estimate Time that was given him, he was used to say was about 8 of the Clock in the Morning; which doth not differ much from this of our Author: And my Friend tells me, He had the Bloody Flux Three Years and an half; and there is no Direction to hit it by this Figure, neither in my method nor theirs. The only Direction they can pretend to, is the Ascendent to the Square of *Saturn*; and when they bring the Ascendent back to make that give Death, then I have the Horoscope in my way to the Square of the *Sun*, and the Ascendent being Hileg, is not likely to pass that with safety; and therefore if you will take my Opinion for his Disease and Death, it was thus: His Flux began on the *Sun* to the Rapt Parallel of *Mars*, and the Square of *Mars* in the Zodiack, and he dyed on the Ascendent to the Square of the *Sun*, there being no Help nor Relief. I confess the

the Aſcendent to the Square of *Saturn* in the Zodiack doth come up much about the ſame time, and therefore I do not expect to be believed by ſome, who have nothing to ſay for their method, but that they have uſed it a long time, and they will not now be convinced of its Errors, and therefore let them go on.

Mr. *Vincent Wing* was born *April* the 9th, *hor.* 5. *min.* 48. *P.M.* 1619. *Lat.* 52. 40. and the Figure was (ſaith our Author) done by himſelf. That he was not only an ingenious man, but alſo a very laborious man in his Study, the whole Kingdom can teſtify, and that his Endeavours were ſucceeded with Applauſe and Reputation, as a juſt Reward to his Merit, every man bookiſhly inclined in this way, will readily acknowledge: But it was not becauſe his Angles were poſſeſſed by Cardinal Signs, as our Author doth fondly imagine; for had not the *Moon*, *Sun*, and *Mercury* been in Cardinal Signs, and *Venus* Lady of his Aſcendent in her Exaltation, and *Jupiter* her Diſpoſitor in Trine to the Tenth (notwithſtanding his great Parts) he might have been as obſcure a man as ſome others are, for all the Cardinal Signs on Angles: But if any are diſpoſed to believe that Foolery, I will not be their Hindrance; *Si Populus vult decipi*, *Decipiatur.* The Figure followeth.

Perhaps



Lati. Planet.	
♄	1 51 *S.*
♃	0 57 *S.*
♂	2 46 *N.*
♀	0 20 *N.*
☿	1 23 *S.*
☽	0 46 *N.*

Perhaps in ſome men's Opinion it may be doubted and diſputed who is *Giver of Life* in this Nativity, becauſe both Luminaries are in *Aphetical* Places, and in their own Dignities; but I think there is no ground for any Doubt of that nature, if a man rightly underſtands the Text, and will be guided by it: Let him remember, *Interdin Sol anteferendus eſt.* And by that Rule the *Sun* is here Hileg, without diſpute. I am not punctually certain when he dyed, but as I think, it was in the end of the *Summer*, in the year 1668. or 1669. at the age of 49 or 50. Nor do I know what Diſeaſe he dyed of, but do believe it was a lingring ſort of a Diſorder, attended with a Hectical Habit of Body, and a Conſumption; becauſe *Mars*, who is firſt in the Train of Death, is in Oppoſition to *Jupiter*, and alſo *Jupiter*'s Square *in Mundo* falls in with them, but cannot ſave; and therefore ſpecificates the Diſeaſe, which I do think is ſome Diſorder of the Lungs. See the Directions.

☉ *ad* □ ♂ *in mund. d. d.*	46	24	47	6	1666
☉ *ad* ♂ ♄ *in Zod. fin. Lat.*	47	51	48	11	1668
☉ *ad Aldebaran fine Lat.*	48	34	49	8	1669
☉ *ad* □ ♄ *motu converſo.*	49	44			
☉ *ad* ♂ ♄ *in Zodiaco c.L.*	50	23			
☉ *ad* □ ♃ *in mundo. d. d.*	50	31			

This is that Train of Directions that I do aſſign for his Death, and this done without altering the Figure he gave, a minute; and beſides, I keep to my Hileg. If any skilful man is of another Opinion, I ſhould be glad to ſee his Doctrine publiſhed.

Since I wrote this, I have found his Life in my Study, written by Mr. *J. G.* which I did not think of before; and he ſays, He dyed *September* the 20th, *Anno* 1668. of a Hoarſneſs, with a Catarrh and Conſumption.

In the Nativity of Mr. *John Sabye* it is ſaid, He was born *July* the 1ſt, *hor.* 5. *min.* 15. *P. M.* 1621. *Lat.* 52. and that he dyed on the Direction of the Aſcendent to the Oppoſition of *Saturn.* But that cannot be, for Two Reaſons; Firſt, The Aſcendent is not Hileg; and Secondly, *Saturn* is under the *Sun*-Beams, and therefore cannot kill by a poſitive Rule. Beſides, what reaſon have we to believe the Aſcendent to the Oppoſition of *Saturn* hath more power to kill here, than in Mr. *Hooper* the Merchant's, *Peter Gaſſendus*, Sir *Robert Holburn*, the *Miniſter*, pag. 111. *Frederick* King of *Denmark*, and divers others, where his Title to kill is full as good as here, and yet did not do it. In the Scheme that he hath given, *Jupiter* is Hileg; but I judge the time was given him half an Hour paſt 5, or between 5 and 6, and then the *Sun* will be Hileg; by which means the Nativity will be doubtful.

Mr. *John Collins* the Mathematician was born *die Saturni*, *March* the 5th, *hor.* 6. *min.* 12 *P. M.* 1625. *Lat. Oxford.* Our Author makes him the beginning of *Libra* Aſcending; but I rather think he hath the latter end of *Virgo* aſcending, or elſe I cannot imagine what kill'd him at 58 years and 6 months old. But I am certain our Author can give no reaſon for his Death by the Figure he hath printed, unleſs he will make the *Sun* to the Body of *Venus* mortal;

mortal; which perhaps ſome may be ſo weak in their Underſtanding as to believe, becauſe ſhe is in the Eighth. I judge he was born at 6, or a very little afterward, and then the *Moon* is Hileg, and directed to the mundane Parallel of *Saturn*, followed by his Body, and the Oppoſition of *Mercury*. But as to the Correction he hath made by the Midheaven to the Trine of the *Sun* for his Office, and the Aſcendent to the Trine of the *Moon* for his Marriage, it is falſe, and thoſe Two Accidents were not from thoſe Two Directions. This Gentleman was an excellent Mathematician, and taught it in *London* many years with great Approbation; and I have heard him recommended for a man of great Reaſon and Ingenuity; which if true, how ſhall we conſtrue the 36th Aphoriſm in the Collection, which ſays, Mercury *in* Piſces *makes a man Confident without Reaſon, and pretend to what he knows not.*

Mr. *Will. Leybourn* was born *die Mercurii, October* the 18th, *hor.* 5. *min.* 41. *P. M.* 1626. and hath lived in defiance of their Stars; and the Continuance of his Life hath given the Lye to moſt of their Rules now in faſhion; for he hath outlived the Midheaven to the Oppoſition of *Saturn*, that killed Duke *Hamilton* and *James Sibbalds*. He hath outlived the Aſcendent to the Square of *Mars*, that killed *Oliver Cromwel*. He hath outlived the Aſcendent to the Square of *Saturn*, that killed *Lewis* XIII. King of *France*, and Prince *Maurice*. He hath outlived the *Sun* to the Square of *Saturn*, that killed Judge *Reeves*. He hath outlived the *Moon* to the Oppoſition of *Saturn*, that killed Mr. *Eaſtwood*. He hath outlived the *Moon* to her own Square, and the Oppoſition of *Mars*, that killed Biſhop *Morton*; and the *Sun* to the Square of *Mars*, that killed Dr. *Gouge*. And if he hath got this Art, and Power of Living, I believe they muſt be forced to find out ſome new Stars, for the old ones will not do, you ſee.

The *Moon* in this Nativity is Giver of Life, without any doubt; and though ſhe hath paſſed her own Square in their method, yet ſhe hath not in mine; and that is followed by a Mundane Parallel of *Saturn*; but when that happens, I cannot tell; becauſe I ſuppoſe this Figure is corrected (as he calls it) by the Aſcendent to the Square of *Saturn* for his Fever at 24 years of age, which I am ſure alters it much from the eſtimate Time. I know a *Thickheaded Aſtrologer*, who on ſuch an occaſion altered his Eſti-

mate time but Three Hours, to crowd in ſuch a Direction upon us; and therefore I muſt ſuſpect this by that Rule.

We are told by our Author, That the famous Mr. *William Lilly* was born the 1ſt of *May*, at 8 minutes paſt 2. *manè*, 1602. *Lat.* 52. 38. and we all know he dyed the 9th day of *June* 1681. being then 79 years and a month old: And a Club of Authors, in a Book lately printed, have told us, He dyed on the *Moon Hileg* to the *Mundane Parallel* of *Mars*; which I ſhould be glad to ſee proved; to do which, will, I am ſure, require a Club of a double number, and the *Famous* and *Learned* Mr. *C*——— to be one of them. But to be ſhort, there was no ſuch Direction as that at that time, nor within 20 years of it; but if there had been ſuch a one as they ſay it is at that time, it could not kill, becauſe they ſay it is a Converſe Direction; and *Ptolemy* ſays, There is but one Converſe Direction kills, and I am ſure this is not that which he means, and therefore I give Credit to their Figures both alike. Indeed had they told us of the *Moon* to the Zodiacal Parallel of *Saturn*, to the Zodiacal Parallel of *Mercury* and Body of *Mercury*, it might have had ſome Credit, but the other non at all.

Had I any certain ground to proceed on, I am very willing to take ſome Pains on this famous man's Nativity; but the Eſtimate Time being ſo uncertain; nay, the day is no more but gueſſed at; and the time of the day, for ought I ſee, is more uncertain than that; and therefore to pretend to take pains on ſuch a doubtful Subject, is but to abuſe the world with another Imaginary Nativity, which I am not willing to do.

The next I ſhall conſider, is that of the Author himſelf, Mr. *John Gadbury*, which he hath printed three or four times already, and in my Judgment every one of them falſe. The Accidents that he corrects it by, are the Aſcendent to the Sextile of *Venus* for his Marriage at 24 and 10 months; and to the Oppoſition of *Mars* for a Surfeit, at 19 years and 8 months, and when all this is done, he hath not given us the Eſtimate Time. And therefore let me ſay this in ſhort, If he ſhould bring twice as many ſuch Arguments more to prove it, I will not believe one of them, unleſs he can ſolve the main Objection about the Mid-heaven to the Body of *Saturn*, on which Direction I ſay he was

Com-

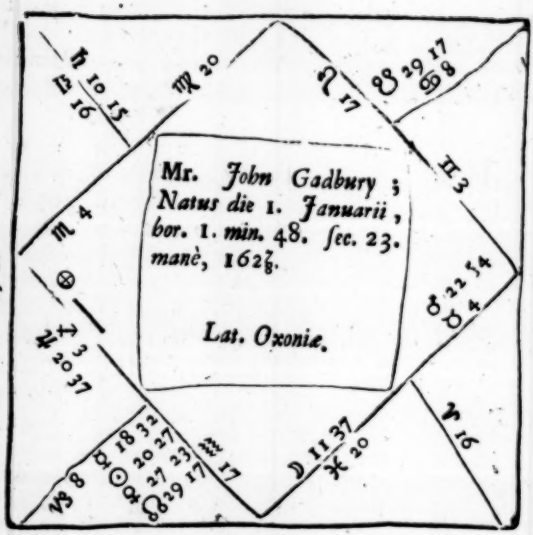
Committed to Priſon. As to his ſaying, It was the Midheaven to the Square of the *Sun* gave that Trouble, it will admit of a Debate, whether there be ſuch a Direction or not; but this of the Midheaven to the Body of *Saturn* is certain and poſitive, and admits of no debate, becauſe *Saturn* is viſible on the place, and we can ſee him paſs the Midheaven; but the Square of the *Sun* is perfectly imaginary, as he underſtands and works it; and therefore I will correct it by the Midheaven to the Body of *Saturn* for his Trouble, beginning *November* the 2d, 1679. at which time he was taken into Cuſtody. But if you look into his Table of Directions, you will find that his Midheaven to the Sextile of *Jupiter* and Square of the *Sun*, came up and toucht in *December*, 1678. and he was not in Trouble till *November* 1679. By which, I ſuppoſe, it will be granted, That his Correction is not true in it ſelf, if you allow his method; and that I thus prove. If you keep to the Figure printed, then the Aſcendent to the Sextile of *Venus in Zod.* comes up at 24 and 8 months to marry him: The Aſcendent to the Oppoſition of *Mars* for his Fever and Surfeit at 19 and 11 months; but he was ſick at 19 and 8 months; but then the Midheaven to the Square of the *Sun* will come up juſt a year before his Trouble, which I cannot allow, if there were ſuch a Direction, which I ſay there was not. If you correct the Scheme by the Midheaven to the Square of the *Sun*, to touch 2 months before his Trouble, then the Aſcendent to the Oppoſition of *Mars* comes up at a year and a month after his Surfeit; and the Sextile of *Venus* comes up juſt 8 months after he married: So that theſe things differing, will call the whole Calculation in queſtion, if we ſhould grant ſuch a thing as the Square of the *Sun in Zod.* for the Directions will not nearly hit; I do not expect them to hit exactly, and I know the Reaſon why they will not do it; but a year difference is not to be allowed, notwithſtanding *Morinus* his Sham of a Direction that lay dormant 14 months after it toucht, and then began to work. And ſo I will ſhew you the Figure of my correcting by the Midheaven to the Body of *Saturn* for his Trouble in 1679.

I ſhall

139 28

Lat.	Planet.
♄ 2 29	S.
♃ 0 47	S.
♂ 2 11	S.
☉ 0 50	M.
☿ 3 8	S.
☽ 3 30	M.

229 28



I ſhall not trouble you with a long Preamble of Reaſons for my Correction, it is ſufficient I have told you my Reaſon why I think his is not true; and by the Direction following you may judge of the truth of the preceding Figure; only I will tell you this, That neither the *Sun*, *Moon*, Aſcendent, nor the *Part of Fortune* are any of them Givers of Life, but *Mars* alone, and it is he muſt be directed for Death, if any one will take the Trouble to do it, which I will not at this time. And as to his Marriage, I allow the *Moon* to the Sextile of the *Sun in Mundo* to give that; though I muſt tell you, I do not look on Marriage or the Small Pox to be ſuch remarkable Accidents (as ſome think they are) to correct by; and for his Surfeit and Fever, the *Sun* to the Rapt Parallel of *Saturn*, with the aſſiſtance of a violent and pernicious Revolution; and ſo I will give you a few Directions paſt and to come, that you may ſee what reaſon I have to believe the Figure I give to be true: And alſo obſerve the effects of thoſe to come; but if you have better of your own, either print, or elſe let me ſee them without Printing, and it will be an Obligation.

☉ *ad*

	d.	m.	y.	m.	
☉ *ad parall.* ♄ *motu rapto*	19	39	18	10	Surfeit and Fever
☽ *ad ſextil.* ☉ *mundo d. d.*	24	27	23	3	Married firſt.
Med. Cœli ad corpus ♄	51	8	51	8	Impriſonment.
Med. Cœli ad △ ♀	59	39	59	10	Married again.
Aſcendens ad corpus Jovis	61	48	62	00	(fin'd.
Sol ad par. ♄ *Zod. per A.O.*	62	12	62	8	Trouble & con-
♂ *ad* 8 ☉	66	25	66	11	Sick and diſord.
Sol ad 8 ♄	71	45	73	1	1700
☽ *ad parall.* ♄ *in Zod.*	71	58	73	4	1700
♂ *ad parall.* ♃ *in Zod.*	72	31	74	2	1701
♂ *ad parall* ☉ *in Zod.*	73	57	75	7	1702
☽ *ad corp.* ♂ *cum lat.*	74	36	76	3	1703
♂ *ad parall.* ♄ *motu rapto*	75	35	77	3	1704
Aſcendens ad ſemiquadr. ☽	76	9	77	10	1704
♂ *ad parall.* ♃ *in Mundo*	76	49	78	6	
☉ *ad parall.* ♄ *in Zod.*	79	55	81	8	
Aſcendens ad △ ♄	79	58	81	9	

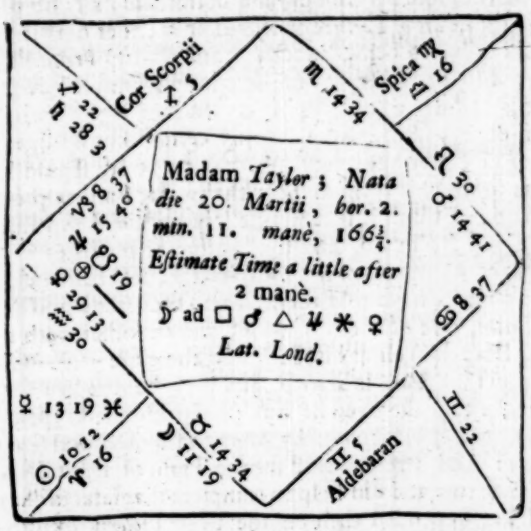
Thus I have given you my Sentiments of this Gentleman's Nativity, and what Reaſons I have to diſſent from the Scheme he corrected; and for the future part of his Life, I do not think it is my buſineſs to meddle with it here, but leave that to his own private Enquiry, not doubting of his Ability, eſpecially to ſatisfie his own Curioſity.

I do obſerve, That he aſſigns Directions for every one almoſt of thoſe Children at the end of his Book, as the cauſe and occaſion of Death, but in that he is mightily out; for where there is one dyeth by Direction within the ſpace of a year, or a year and an half, there are ten dyes by Poſition; and ſo did moſt of thoſe there given: Eſpecially his own Son, Mr. *Martyn*'s Daughter, *T. Tryon*'s Daughter, *Coley*'s Child; and for Mr. *Sawyer*'s Child, can any man conceive the Aſcendent to the Oppoſition of *Saturn* could kill it, when the *Moon* was in Conjunction with *Jupiter*, ſo near the Horoſcope? I judge the Nativity is made and fitted to the time of Death, not to the Birth of the Child, for the *Moon* is moſt certainly Hileg in this Nativity, and the Child lived beyond the years of Nutrition, and therefore it dyed by Direction, and not

not by Poſition, but not by the Direction he hath given. And ſo I conclude my Diſcourſe on thoſe Nativities mentioned in his Collection of Genitures; and yet before I end this Fourth part, let me give you two Nativities more, that I believe will be as uſeful to you that are Readers of this Book, and Students of this Art, as any I have before mentioned, they being both of them very remarkable ones.

The Firſt is the Nativity of one Mrs. *Taylor*, a Woman as Remarkable as any this preſent Age can afford us, eſpecially if we conſider and weigh the Circumſtances and Contingencies of her Life and Death. She was born of good Reputable Parents, but not endow'd with any great Eſtate, that might put them into a capacity above that of their Neighbours among whom they dwelt. She married at the age of 18 years and 9 months, and had four Children living at her Death. At the age of 23 or 24 ſhe did ſo well improve her Credit, that ſhe borrowed of divers People, without Bond or Security, a great many Sums of Money, to the value of 20000 Pounds in the whole, and ſome ſay 40000; which, I believe will ſeem very incredible to thoſe that hear the Story only, and knew nothing of it, that people ſhould ſo eaſily part with their money, as you muſt believe they did to this Gentlewoman. As ſhe improved in her Eſtate of Money; ſo ſhe lived very much like a Gentlewoman, by keeping a Coach and Horſes, and enjoying her ſelf in a comfortable manner for ſome time; at laſt ſhe fell into Trouble about this Money, they that had lent it, did expect it to be repaid with mighty Intereſt, which it ſeems ſhe was not able to do, and for that reaſon divers Suits were commenced againſt her, and ſhe at laſt forced to take the *Bench* or *Fleet*; in one of which ſhe dyed, being a Priſoner, and very poor, about the year 1693, or 4. And all this done in the ſpace of ſeven years, from the beginning of her Credit to the end of her Life.

222 5



Lat. Planet.

♄ 1 4 *N.*
♃ 0 3 *N.*
♂ 3 9 *N.*
♀ 0 25 *S.*
☿ 1 20 *S.*
☽ 5 00 *S.*
Pol. ☉ 26
Pol. ♂ 42

This Nativity I did calculate for this Lady, about the year 1690. and having ſaid ſomething to the Riches ſhe would be Miſtreſs of, *&c.* I did conclude ſhe would live till the Aſcendent (which I thought was giver of Life at that time) came to the Square of *Saturn*, followed by the Body of the *Sun*: But ſhe dyed at the age of about 30, long before the time I did conclude on; and this miſtake (for it is no more) is mightily improved by a ſilly fellow or two, and ſome as ſilly as they, who are their Admirers: By which means I have this Opportunity to let the world ſee I am ready to own it; and alſo to let them know I am able to rectifie my own Errors, which none of them are, where they have made greater Blunders, which I ſhall make appear before I have finiſhed this Treatiſe.

When I did that Nativity, I did conclude (notwithſtanding I had *Ptolemy*'s Rule before me) that the *Sun*, *Moon*, *Part of Fortune*, or Aſcendent, muſt be one of them Hileg; and finding the *Sun*, *Moon* and *Part of Fortune* not qualified, I did repair to the

Horoſcope, and depended on that; but afterward I found that *Ptolemy*'s Rules were to be ſtrictly obſerved, and that he that obſerves them will not loſe his Labour; and in this Lady's Nativity neither *Sun*, *Moon*, *Part of Fortune*, or *Aſcendent*, is either of them *Hileg*, but *Mars* only, as being exactly qualified by *Ptolemy*'s Rule; for it is not to take *Mars*, becauſe he is in an *Aphetical* Place, but becauſe he is in ſuch a capacity as my Author lays down, which neither of my Adverſaries, to my certain knowledge, know any thing of; nor have they Abilities to do it, ſhould I take more pains to make it plain to them than what I am at preſent willing to do: I think it is ſufficient I have laid down the Rule, and told you the Truth, and the Author that writes it; I was never taught it, nor had I it by Inſpiration, let them ſtudy for it as I have done, I have told them where they may find it as I did. But alas, one of them is a *Set*, and the other hath a *Whirlygig* in his Head as well as his Tail, and therefore ———.

I have told you that *Mars* is *Apheta*, and muſt be directed for Death; and at the time ſhe dyed he was directed to the Oppoſition of the *Sun*, and this followed by *Mars* to the Zodiacal Parallel of the *Sun*: And here you may ſee the Train of Directions that followed thoſe two, and did help to compleat that fatal ſtroke; and if I had but depended then on the *Great Ptolemy* exactly (which I ſhall for the future do in all thoſe Caſes) there had been no occaſion for this Example now. And I do *challenge* either of my two Adverſaries, or both, to ſhew any Reaſon for her Death by their prodigious Skill, and make their Rules hold in other Nativities, which thoſe that I give will do.

	d.	*m.*	*y.*	*m.*	
Sol ad □ ♂ *Zodi.*	26	37	28	10	1693
♂ *ad* 8 ☉ *in mundo*	27	50	30	2	1694
♂ *ad* 8 ☉ *in Zod.*	29	3			
♂ *ad par.* ☉ *in Zod.*	29	3			
♂ *ad* □ ♄ *in mundo*	29	27			
♂ *ad* □ ♄ *in Zod.*	30	45			
♂ *ad par.* ♀ *in Zod.*	34	1			
♂ *ad par.* ☽ *in Zod.*	38	44			

I do not know what Diſeaſe ſhe dyed of, but do judge by the Directions that it muſt be generally an ill Habit, attended with a Scur-

a Scurvy; but the particular Diſorder, a feveriſh hectical Diſtemper tending to a waſting, becauſe *Jupiter* is alſo concerned in the Directions, but cannot ſave Life; and therefore will bear a Share in this Diſeaſe, as to its Quality and Nature; and that her Lungs were out of order, and ſuffered by the Diſtemper, I am almoſt certain. I have told you the eſtimate was a little after Two *manè*; and if I ſhould alter the Time I have here printed (which was the ſame I gave her) ſo many minutes as will make *Mars*'s Pole 44 degrees, it hits to a miracle; and then *Mars* to the Oppoſition of the *Sun in Zodiaco* comes up exactly at her Death. Ark 27 degrees 20 minutes gives 29 years and 8 months, and this will not be more than 10 or 12 minutes later than I have made it; not 3 hours, as ſome people of this Profeſſion have done.

This Nativity, that I did in Writing under my own Hand, did ſome way or other fall into the hands of Mr. *Duncius Syderius* on the North ſide of *Holburn*, *Coley* I mean, and was by him given to the *Killing Doctor* in *Salisbury-Court*; and now, I hope, I have printed it, they will do ſomething in it themſelves alſo to ſhew their Skill: And ſo much ſhall ſuffice for this Nativity.

The Second Nativity is one that was done by that fortunate man, who, contrary to the Order of Nature, had the good luck to *file a Key bigger*; and it being now grown a little ruſty, I will take the pains to poliſh it for him, leſt if *he* ſhould take it in hand, perhaps it may alſo increaſe and grow greater by Scouring as well as by Filing; for I perceive he hath a natural Faculty in the Art of Procreation; and though he begins to work with Tools of Deſtruction, yet by his Sobriety, Labour and Excellence of Judgment, the Concluſion is always attended with a happy Production and Encreaſe. Nay! ſhould he lay an Ax to the Root of a Tree, and like a reſolute fellow fall to hewing, you muſt not expect the deſtruction and fall of it, but either another Tree ſpring up preſently, or elſe the body of the old one grow monſtrouſly bigger. But before I come to handle his Nativity, it will not be amiſs if I do ſay ſomething to the Book in general.

The whole Book is (to ſay the truth) a perfect piece of Thievery; and if it were not for ſpending Paper ſo fooliſhly, now it is

dear, I would ſet the Authors he hath robbed, all of a Row, and ſend them after him with a full cry of *Stop Thief*; he hath ſpun out matter on purpoſe to make the Book ſwell and look big; and there are ſome hundreds of pages ſtuft with Rules and Directions to inſtruct (*alias* perplex) the young Students, which he himſelf never uſed nor practiſed by, nor never will. The firſt 40 pages every one knows from whence he had them; from thence to page 98 I would ask him how often he uſeth them Rules himſelf, and what he puts them there for. From page 98 to 350 it is all ſtole and tranſcribed, and the major part of it uſeleſs and troubleſome to the Reader; and moſt of it printed in *Engliſh* often enough before: Nay, ſhould every Bird claim his own Feather, our monſtrous Man-teacher would not have matter enough left of his own to furniſh one Page of his Almanack, which is generally borrowed or ſtolen as well as that Book is. From page 350 to 443 is nothing to Aſtrology; nay, a man may be a good Aſtrologer and know nothing of it; and how able an Aſtrologer the knowledg of that hath made him, you ſhall ſee when I come to manage and handle the Nativity in his printed Book. Now if this Book of his ſhould fall into the hand of a young Student, that never had ſeen any Books of the Art before, he would conclude that this Stuff was neceſſary to be learned and underſtood, and ſo open the Shop of his Underſtanding, and begin to furniſh it with this old braided Ware, fit only for the Dunghill or the Fire; and ſignifies no more to make the Student perfect in this Art, than a whole pound of *Mercury* doth to the cure of the Ulcer in his Friend's Throat, of which ſhe dy'd; but more of that hereafter. It had been more commendable, if (inſtead of this old ſtuff) he had publiſhed ſomething to prove the Doctrine they pretend to, by examples; to ſhew the uſe and certainty of their Rules, and how far we may rely and depend on them, than to run further on the ſcore, and ſerve us up with Diſhes that have been too often at the Table already. For example, the pitted, ſmoaky, dark, void degrees, of no uſe but to foul Paper; nor doth he uſe them for any thing in his practice, only recommends them to the poor young, ignorant Student, to plague and puzzle him. His Table of the *Part of Fortune*'s Dignities and Debilities; his Table of the Alchocoden; his Table of *Ptolemy*'s Meaſure of Time, which is falſe, nor did he underſtand it, no, nor doth he yet;

nor

nor can any Reader understand his meaning by what he hath laid down on that subject; and if he and some others did but understand it, *Maginus* and *Ptolemy* might be easily reconciled; nor was *Maginus* (as they understand him) when he projected his Measure of Time, far from what *Ptolemy* intended. All these you may soon call to mind where they were stolen and not owned. In divers parts of his Book you find it furnished with Poetry, which is either bought or stolen, for if he had been able to have done it himself, he would never have robbed my old Almanacks for a little sorry Poetry to furnish his own with, I being then in *Holland*, and he hoped he should have seen me no more; and the same Trade he drives yearly still with other men's Works that are dead. His directing the Angles and Houses to the Aspects of the Planets, with Latitude, half'd and quarter'd, is taken from he knows who, only ashamed to own his Author; yet among all the rest of his mysteries, it would do well if he could demonstrate how the Aspects meet the Angles in such a way; but it is needless to mention all, because I may at some other time make a through search into that as well as his Sigil-making, and shall content my self to tell you at this time, It is a bundle of *Impertinence*; and all that is necessary in that Book to the Service of Astrology might have been couch'd in less than ten Sheets of Paper. And so I come to examine the Nativity of that Gentleman, whose Geniture is brought as an Example, to inform us poor ignorant Fellows; and you will presently see how our mighty Instructor will teach us.

The Estimate Time of his Birth was the 12th of *March*, at half an hour past 6 of the Clock in the morning, $16\frac{48}{59}$ under the Latitude of 51 degrees 18 minutes; and he had a violent Fever at the age of 15 years and almost 5 months old; by which Accident alone the Nativity is *corrected*. At this Estimate Time we shall find 22 degrees of *Aries* on the Ascendent, and 9 degrees of *Capricorn* Culminant; *Mars* is in 6 degrees 34 minutes of *Aries*, just risen into the Twelfth House: And the next point is, What Direction must give this Fever at 15 years and 6 months? To work goes the man of Art, and after he had jumbled the *Arks* and *Semidiameters* together, out steps a Reason with a *Mathematical Problem* at the heels of it, with which the man of Art being perfectly inspired; Now, says he, I have it, and I understand the true Philosophical Cause of that Fever; and I have

corrected

corrected it with that exactneſs, that were *Euclid* and *Ptolemy* here, the one would chuck me under the Chin, and the other give me a Bowl of *Diapente*, and ſay, *Well done* Harry. But, pray Sir (ſaid the Gentleman) How do you correct it? favour me with a word or two to inform your humble Pupil. The man of Art having ſnuffled a while, replies, Why Sir (ſaid he) I do not correct it by the Aſcendent to the Square of *Saturn*, becauſe he is a Cold Planet; nor by the Horoſcope to the Oppoſition of the *Moon*, becauſe ſhe is in a Watry Sign, and cannot give a Hot Diſeaſe; but I correct it by the Aſcendent to the Square of *Mars*, he is a Hot Planet, with the *Sun*, in a Fiery Sign, and this certainly doth it to the ſplitting of a hair. Pray, Sir (ſaid he to the man of Art) which Square of *Mars* do you make it, for *Mars* is near the Aſcendent? Why (ſaid he) the Square Siniſter, which falls in *Cancer*. Oh alas! (ſaid the Gentleman) How far do you alter the Eſtimate Time then? Not much, ſaid the man of Art, not full out three Hours. *How man!* what, alter the Eſtimate almoſt three Hours! Peace, Peace (ſaid the man of Art) I have good reaſon, *other Teſtimonies concurring*, for what I do; I am certain the Correction is true. Why, it is impoſſible, ſaid the Gentleman, for my Parents told me I was born about half an hour paſt Six, and that the *Sun* was not above an hour high, and this they were certain of; and you make it to be paſt Nine in the Morning, and the *Sun* Three hours high; which is a plaguy kind of way to correct a Nativity, in my Opinion. Sir (ſaid the man of Art, and lookt very gruff) this is not like a Gentleman to queſtion my Parts and Abilites; do not you ſee what Pains I have taken to correct it, and by this Example to teach all men to do the ſame? I have calculated the Cuſps of the Houſes to Minutes and Seconds by *Trigonometry*; and by the *Sines* and *Tangents* I have calculated the Circles of Poſition. I have calculated the Planets Places by the *Rudolphine Tables*; I ſhew you of what excellent uſe Mathematical Operations are, in the Calculation, but eſpecially in the *correcting Nativities*. I have ſhook the *Sines* and *Tangents* from Pole to Pole to produce Truth, and made *Napier's Bones* rattle in his Skin; I am Maſter of the whole Myſtery: I teach the Mathematicks, but eſpecially *Aſtrology in all its Parts*; and therefore what I have done is True and Authentick, and performed according to the true Rules of Art; and Sir, How dare you queſtion it? Well Sir (ſaid the Gentleman)

Diapente is a ſort of Mathematical Punch.

man) you may be maſter of all this, not to ſay a Word of your Ignorance and K———— but it is a plaguy hard Fate, for we poor Pupils, that muſt be obedient to our Maſters though we know them to be *Blockheads*; but with Submiſſion, I have done, only give me leave to ſay, I believe your own Nativity is corrected by the ſame Rule, and full as true; *almoſt three Hours.*

Now we have ſettled the Point, and it is agreed, That this Native hath 22 degrees 32 minutes of *Gemini* Aſcending, and *Saturn* in it, as our man of Art hath made it; and ſo we will take a ſhort ſurvey of his Judgment on this Nativity, and ſee what the Ingenious and Learned Mr. *C*———*y* will make of it; for, as you ſee, it is exactly corrected, ſo you muſt expect to find the Doctrine all of a piece, and managed with the ſame exactneſs throughout. And I will begin with Chap. 12. Sect. 1. page 576. where he ſays, He had *Saturn* in his Aſcendent, which made him ſickly in his younger years; and in 1653. when the Horoſcope was directed to the Body of *Saturn*, he had like to have dyed, when at the ſame time *Saturn* lay ſnug in the Third, and laugh'd at the man of Art. In the ſame Section he alſo ſays, The Native is not deſigned for a long Life; and yet in Section the third, about the *Alchocoden*, he ſays, He believes he may live to the *Sun*'s mean years, that is Sixty nine. Pray ask him what he calls Old Age, and alſo if this is not an open Contradiction?

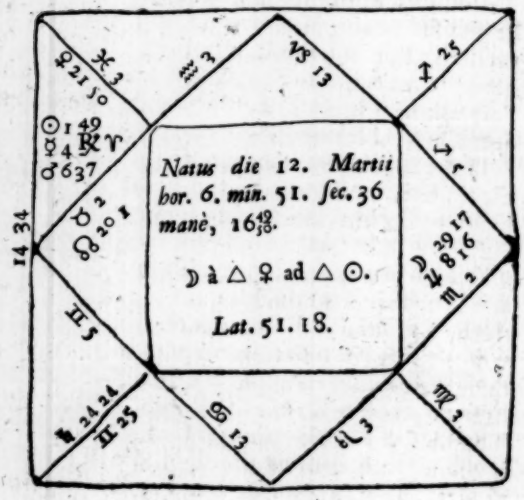
In the Seventh Section he ſays, He had Four Planets in the Eleventh Houſe; pray be my Judge in that Caſe, I know he hath lugg'd 'em into it, but how? The Firſt Section of the Sixteenth Chapter is all to no purpoſe; for he tells us of *Saturn* in the Aſcendent, *Jupiter* and the *Moon* in the Sixth, and Four Planets in the Eleventh; and there is no ſuch thing in truth, but as he hath forged it ſo. The like I have to ſay to the whole Chapter about Marriage; it is the Seventeenth, but there are two Seventeenths. But in his Two and twentieth Chapter he hath perfectly hit the Mark, and ſhewn his Skill to a Cows-Thumb: Firſt, He tells us, That *Saturn* is the *Anareta*; but it is becauſe he is Lord of the Eighth Houſe; Fy for Shame! Then he ſays, The *Sun* is *Hileg*, and at Sixty years of age he meets with the *Anareta*, and that will kill him; when, to ſay the Truth, the *Gentleman dyed* at about 27 years of age, before this *Learned*

Treatiſe

Treatiſe came well abroad in the world to tell us his Fate. He ſays alſo, That the Aſcendent had paſſed the Body of *Saturn*; which was falſe: And that the *Moon* had paſſed his Oppoſition; which is likewiſe falſe, for it was not then paſt, for it killed him. Beſides this, he ſays, He would dye a violent Death; and why forſooth? Why truly, becauſe *Mercury* Lord of the ſuppoſed Aſcendent is in *Aries*, a violent Sign, and within the Orbs of *Saturn*'s Square, and a violent Sign on the Eighth, *&c.* Did ever Soul hear ſuch Stuff as this is? See if you can find any of this in *Ptolemy*. By this he declares to the world his Skill, and if this Rule may be the Judge of it, we ſhall find it very ſmall. And ſo I come to give you the Figure truly Corrected, and not Three Hours different from the given Time; and it is this that followeth.

The Nativity in Coley's Clavis *truly corrected.*

284 34



Lat. Planet.

♄ 0 51 S.
♃ 1 28 S.
♂ 0 39 S.
♀ 1 26 S.
☿ 3 10 N.
☽ 1 00 S.

The

The Eſtimate Time, you have heard, is at half an hour paſt Six of the Clock in the Morning; and the only Direction he hath given to correct it, is the Fever at 15 years and 4 months old; for which Accident I do allow the *Moon* Giver of Life to the Cuſp of the Seventh Houſe, and had moſt certainly killed him, had not the *Moon* Hileg been directed juſt after to the Square of *Venus*, and Mundane Parallel of *Jupiter*. And to make this Direction hit the Time, I alter the Figure from about 22 degrees of *Aries* to 2 degrees of *Taurus*, and the Time from 30 minutes paſt 6, to 51 minutes paſt 6. And to that Figure not only the Time of his Death agrees exactly, but his Sickneſs and Weakneſs in his Childhood, as you may ſee by the Table of Directions following. And though I dare not be poſitive to the exact minute, becauſe I have but one Direction, yet I am ſure it is within 5 or 6 minutes of the truth; and if it requires any Alteration, it muſt be a little later. But beſides the Direction I have given for thoſe Diſtempers in his younger years, the Poſition of the *Sun* with *Mars* and *Mercury* in the Twelfth, and the Giver of Life is alſo in Parallel with *Saturn*, that did naturally give Diſorders in his Childhood. See the Train of Directions for Death.

	d.	*m.*	*y.*	*m.*		
☽ *ad paral.* ♀ *in mund. d.d.*	1	32	1	7	1651	
☽ *ad paral.* ☉ *in mundo d. d.*	4	9	4	6	1654	
☽ *ad paral.* ♂ *in mundo d.d.*	7	30	8	4	1658	
☽ *ad Cuſpi Septi. Dom*	13	54	15	4	1665	
☽ *ad* □ ♀ *in Zod. cum Lat.*	17	23	18	11	1669	
☽ *ad 8* ♄ *cum Lat.*	20	6	22	1	1672	
☽ *ad* □ ♀ *ſine Lat.*	21	38	23	7	1673	
☽ *ad paral.* ♃ *in mundo d.d.*	22	29	24	5	1674	
☽ *ad 8* ♄ *ſine Lat.*	24	11	26	6	1676	Death
☽ *ad* □ ☉ *in Zod. cum Lat.*	27	46	30	5	1680	
☽ *ad* □ ♀ *in Zod. cum Lat.*	29	38				
☽ *ad par.* ♄ *Motu Rapto*	29	52				
☽ *ad* □ ☉ *in Zod. ſine Lat.*	32	13				
☽ *ad* □ ♂ *in Zod. cum Lat.*	32	48				
☽ *ad* □ ♀ *in Zod. ſine Lat.*	34	34				
☽ *ad* ☍ ♂ *in Zod. ſine Lat.*	37	31				

There might arise divers Queries fit to be answered concerning this matter of Death. First, Why the *Moon* to the Seventh House did not kill? Secondly, Why the *Moon* to the Opposition of *Saturn cum Lat.* did not kill? Thirdly, Why the *Moon* to the Opposition of *Saturn* without Latitude did kill? with divers others. Were I to write to one that were fit to learn, I might expatiate; but seeing the Gentleman that is here concerned is out of that Capacity, being a perfect Master, and one that *Teacheth Astrology in all its Parts*, &c. it would look a little odd, and as if he did not understand what he pretends to, should I come to expostulate those things with him: I will therefore pass by those in silence, and leave them to his Consideration, hoping when he files his Key again, he will find out some way to correct this Nativity, without altering the Time almost Three Hours. And to tell you the truth, I had not medled with this Nativity, to shew the world his Ignorance, had not I found him privately and maliciously concerned with another as ignorant as himself in these things, to undermine me, and blast my Reputation, which is above their Power, I thank God; they are two Fellows well match'd, take them every way, the one a *Mighty Physician*, and the other an excellent *Sigil-Maker*; who, the better to catch the Gudgeon, tells us in his Almanack, *He Teacheth Astrology in all its Parts, and many Varieties therein not known to the Common Professors.* I wish he could tell us one besides that of *Sigil-making*; I am sure Mr. *Lilly* never taught him that Cheating Trick. Lastly, if this Ingenious Author (as some term him) hath any thing to offer in vindication of himself concerning this Nativity, let him print it, and I will fairly enter the Contest with him. It is plain he pretends to Astrology in an extraordinary way, and yet you see he doth not understand it, as appears by the Nativity foregoing; and I am of Opinion that he pretends to teach some parts of the Mathematicks with the same Ability and Skill, if the thing were throughly examined. And after all his Noise about Trigonometry being of excellent use in Astrology, it appears in himself to be no more but a Juggle; for you see it hath not made this great Master one hair a better Artist than the veriest Blockhead that pretends to the Art. In a word, They are Two such Fellows, that it will be my Pleasure, not my Punishment, to contend with them; I am bound to defend, since they basely attack'd me,

and

and perheps they may live to repent it: And I can ſafely ſay, I never did begin a Quarrel with any man.

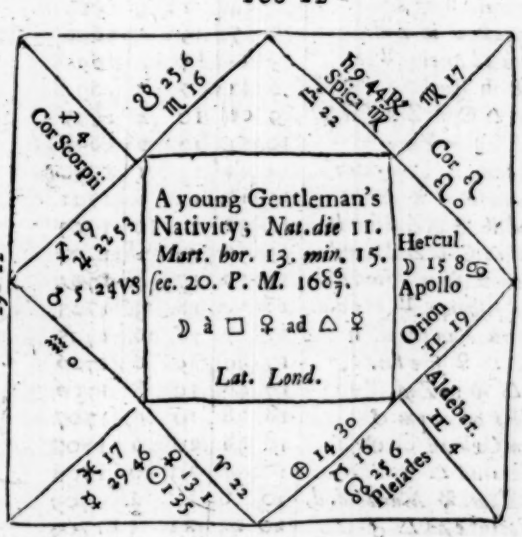
Thus I have finiſhed my *Defectio Genitarum*, which proves ſomething larger than at firſt I intended it, and yet it is not ſo big as the ſubject-matter requires: But becauſe I love and expect ſmall Volumes well furniſhed from others, ſo I have endeavoured to write after that Copy my ſelf; and though I confeſs I might have been larger on every part I have handled, yet I do not remember there is any thing deficient to inform a ſtudious honeſt Artiſt, for whom only I have taken this Pains, and to whom I bequeath it, and wiſh him hearty Succeſs.

A SUPPLEMENT TO THE Former Work.

AS a Supplement to my *Defectio Geniturarum*, I will add Two or Three Nativities of Persons living; by which you may see my way of managing Living ones is the same with that of Dead ones; and he that can do either, may do both, because it is the same: But in the Common way they have one Giver of Life for the Living, and another for the Dead: Nay, sometimes they are forced to fly from one thing to another Three or Four Times in a Nativity, according as the Native escapes and outlives Malefick Directions, to the several Aphetick Points, and at last of all to seek which was the true Hileg when they came to dye.

The First is of a very young Gentleman, well descended, and of a good Family; whose Birth I have the rather pitched on, as an Example to illustrate the True and Ancient Doctrine of *Ptolemy*, he having a considerable course of Life and Fortune to run in the World. And by this I will shew you, That I make use of no Principles in one Nativity that I will not adhere to in another. And that I will not shift from the Ascendent to the *Sun*, from the

the *Sun* to the *Moon*, from the *Moon* to the Midheaven to find out the Cauſe of Death when the Party is in his Grave. And by this Nativity Poſterity may ſee ſome remarkable things verified; by which they may be enabled to judge of the true Rules of Art, and between me and the modern Practicers of this Age. The Nativity was given me by a Learned and Ingenious Gentleman; the Eſtimate Time of which is *March* the 12th, a little after 1 *manè*, $168\frac{6}{7}$ *die Saturni*, *ſub Lat.* 51. 32. and I believe the Time may be relyed on, it being taken with a great deal of care, and certain it is we cannot err 15 minutes in time. The Scheme with the Directions follows.



Lat. Planet.	
♄	2 39 *N.*
♃	0 32 *N.*
♂	0 16 *S.*
♀	1 3 *S.*
☿	1 29 *S.*
☽	4 4 *N.*

R. A. ♎ 35 38
D. of J. C. 15 16
T. H. N. ♎ 8 24
THD ☽ 21 36
Pole ☽ 42
Pole ☉ 14

This Native being ſo young, he hath had no Accidents that are ſufficient to correct it; the only one that I have made uſe of to correct this Scheme is, That at Four years old and three months he was taken into the Care of a Gentleman, who hath plentifully provided for him ever ſince; for this I do allow the Aſcendent to the Body of *Jupiter*. He hath had two other Accidents, but

but not sufficient to add to the Correction; the first is the Small Pox in *January* 169⅔ being 7 years and 10 months old, at which time he had the *Sun* to the Opposition of *Saturn fine Lat.* and in *December* 1695. he fell down by a Stair-case, and had a great deal of Hurt, it was just at that time when *Saturn* did transit the opposite place of his *Moon*, and an ill Resolution: *Jupiter* also about that time did meet the Zodiacal Parallel of *Mars*.

A TABLE of DIRECTIONS.

	Ark	Measur	A. C.
Sol ad paral. ♄ *in Zod.*	2 14	2 5	1689
Sol ad quad. ♂ *in Zod.*	3 7	3 4	1690
Ascendens ad corpus ♃	3 50	4 1	1691
Sol ad ☌ ♄ *fine lat.*	6 41	7 5	1694
Luna ad △ ☉ *in Zod. fine la.*	9 00	10 4	1697
Sol ad □ ☽ *in Zod.*	10 51	12 2	1699
Sol ad paral. ♃ *motu rapto*	11 44	13 1	1700
Pars Fortunæ ad ✶ ☉	13 18	14 8	1701
Luna ad ✶ ♄ *in Zod fine lat.*	14 32	15 10	1703
Luna ad △ ☉ *in Zod cum la.*	15 50	17 2	1704
Sol ad quad. ♃ *in Mun. d. d.*	15 59	17 4	1704
Luna ad sesquiqu. ♃ *Mu. d. d.*	16 52	18 3	1705
Pars Fortunæ ad paral. ♄	17 7	18 6	1705
Luna ad △ ♀ *fine lat.*	17 39	19 6	1706
Sol ad △ ♃ *in Zod.*	17 48	19 8	1706
Ascendens ad corpus ♂	18 38	20 6	1707
Medium Cœli ad □ ♂	18 38	20 6	1707
Ascendens ad △ ♄	18 57	20 10	1708
Luna ad par. ♃ *Mundo d. d.*	20 8	22 2	1709
Pars Fortunæ ad △ ♂	20 23	22 5	1709
Luna ad ✶ ♄ *Zod. cum lat.*	21 35	23 7	1710
Luna ad paral. ♂ *motu rapto*	22 00	24 0	1711
Pars Fortunæ ad ✶ ♀	22 10	24 2	1711
Medium Cœli ad ✶ ♃	23 8	25 6	1712
Luna ad △ ♀ *in Zod cum lat.*	24 16	26 8	1713
Luna ad △ ♃ *in Zod fine lat.*	24 20	26 9	1713
Ascendens ad semiquad. ☉	24 50	27 3	1714

Luna

	Ark.		Measur		A. C.
Luna ad Cor Leonis sine lat.	25	47	28	3	1715
Sol ad △ ♂ in Zod.	28	37	31	3	1718
Sol ad paral. ♃ motu rapto	29	47	32	5	1719
Luna ad △ ♃ in Zod. cum lat.	30	48	33	5	1720
Sol ad □ ♂ in Mundo d. d.	30	48	33	5	1720
Luna ad ſeſquiqu. ♂ Mun. d. d.	31	12	33	10	1721
Luna ad △ ♂ in Zod. ſine la.	32	13	34	10	1722
Luna ad Cor Leonis cum lat.	32	14	34	10	1722
Aſcendens ad ſemiquad. ♃	32	47	35	4	1722
Aſcendens ad ſeſquiqua. ♄	33	37	36	9	1723
Luna ad paral. ♂ Mund. d d.	34	45	37	11	1725
Sol ad △ ♃ in Mundo d. d.	35	17	38	5	1725
Aſcendens ad 8 ☽	36	28	39	7	1726
Sol ad ✶ ☽ in Zod.	37	22	40	6	1728
Medium Cœli ad ✶ ♂	37	44	41	0	1728
Pars Fortunæ ad ✶ ☽	38	15	41	6	1728
Luna ad △ ♂ in Zod. cum la.	38	34	41	10	1728
Sol ad paral. ♂ motu rapto	38	39	41	11	1729
Luna ad paral. ♃ Mun. d. c.	39	47	43	1	1730
Medium Cœli ad △ ☿	40	10	43	6	1730
Medium Cœli ad △ ☉	40	45	44	2	1731
Luna ad △ ♂ in Mundo	40	45	44	2	1731
Pars Fortunæ ad □ ☿	41	00	44	5	1731
Pars Fortunæ ad □ ☉	43	8	46	7	1733
Sol ad ſeſquiqu. ♃ Mun. d. d.	44	56	48	5	1735
Aſcendens ad ſemiquad. ♂	45	17	48	8	1735
Luna ad □ ♃ in mund. d. d	45	49	49	2	1736
Luna ad 8 ☿ in Zod. ſin. lat.	46	5	49	8	1736
Luna ad 8 ☉ in Zod. ſine lat.	47	11	50	10	1737
Luna ad □ ☉ in mundo. d. c.	47	12	50	10	1737
Sol ad □ ☽ in mundo d. d.	47	12	50	10	1737
Med. Cœli ad ✶ ♄	48	17	51	11	1738
Sol ad △ ♂ in Mundo d d.	49	00	52	6	1739
Luna ad □ ♂ in Zodiaco ſ. l.	49	20	53	0	1740
Sol ad paral. ♃ in Mun. d. d.	49	46	53	5	1740
Luna ad 8 ☿ Zod. c. l.	51	00	54	8	1741
Luna ad ☌ ♄ in Zod. ſ. lat.	51	35	55	3	1742
Luna ad 8 ☉ in Zod. c. lat.	52	3	55	9	1742
Med. Cœli ad △ ☽	53	16	57	00	1744

Sol

	Ark	Measure	A. C.
Sol ad ✶ proprium in Zod.	53 22	57 1	1744
Luna ad parall. ♄ in Zod.	53 35	57 4	1744
Pars Fort ad parall. ♄ in Zod.	53 35	57 4	1744
Luna ad □ ♂ in Zod. c. lat.	54 13	57 11	1745
Luna ad parall. ☉ in Zod.	56 16	59 00	1746
☽ ad corpus ♄ in Zod. c. lat.	56 20	59 1	1746
Medium Cœli ad corpus ♃	62 00	64 8	1751
Ascendens ad □ ♃	62 00	64 8	1751

From the Position preceding, these Directions are wrought; there might have been more, but these are sufficient for the end and purpose I do them for. In the Scheme you have the Regal Sign *Sagitary* Ascending, and *Jupiter* Lord of it placed in the Horoscope; which is no small Argument of a just, prudent and bountiful Disposition and Temper: The *Virgins Spike* on the Angle of Honour: And to add to this, there are Five Planets in Cardinal Signs, which add to his pregnant Parts, Spirit and Fortune. And because I have not seen a more illustrious Geniture, both as to Positions and Directions, I do resolve to handle this Nativity in a methodical way, and speak something largely on the most material Passages, Fortunes and Occurrences of this hopeful young Gentleman's Life; and at last to give my Opinion of his *Terminus Vitæ*, and what, according to Astrological Rules, will be the cause thereof. And so I proceed to give my Judgment on these particulars following.

I. *Of Life, Manners, Temper, Ingenuity, &c.*

As to his Life, I judge he will live to years of Perfection and Maturity, and not dye young, because *Jupiter* guards his Ascendent, the *Sun* is in Conjunction with *Venus*, the *Part of Fortune* is in Aspect to *Jupiter*, the *Sun*'s Dispositor is strong in the Ascendent; but above all, the *Moon*, who is *Lux Temporis*, and Giver of Life in the Scheme, is no ways afflicted either by Position or Direction for many years to come. *His Manners, Inclination, &c.* are to be considered from the Signs, as well as the Planets; but especially from *Mercury* and the *Moon*: And in this case we must consider *Mercury* by his Latitude is in *Aries*, and the only Planet the *Moon* applies to; *Jupiter* Lord of the Ascendent is in it, and

Mercury

Mercury is in Square to *Mars* applying. Hence I judge he will be of a *Fair*, *Generous*, *Eaſy Temper* in his Converſation, and very *Ingenious*, ſubject to a *little Paſſion* becauſe *Mercury* is in Square to *Mars*, and the *Moon* in Parallel with *Mars*. *Juſt*, becauſe *Jupiter* is in the Aſcendent. *Popularly Ingenious, and deſirous of publick Buſineſs*, becauſe of Five Planets in Cardinal Signs. *Inconſtant*, becauſe a double-bodied Sign Aſcends, and *Jupiter* Lord thereof in a double-bodied Sign alſo, and in the Aſcendent. And in this caſe *Mercury* is diſputable. In general, it is impoſſible but that this Native muſt and will be of a very loſty, ſoaring, ambitious and ſomething too haughty a Spirit, becauſe of Five Planets eſſentially dignified; Five Planets (I may ſay Six, for *Mercury* by his Latitude is got into *Aries*) in Cardinal Signs, and *Jupiter* (who is himſelf) ſtrong in the Aſcendent, which is as good as a Seventh. Which Poſitions indeed will have great and eminent Influence upon his Fortune, as well as upon his Temper and Diſpoſition. But this Haughtineſs and Aſpiring, after ſome years, will be much corrected and abated by the Wiſdom of *Jupiter*, and the Gravity of *Saturn*, after the firſt fervour of his Youth is over; not to inſiſt that the *Moon*'s Application to the Trine of *Mercury* and the *Sun*, muſt needs give him a ſound Judgment and Conſideration, and a Decorum in all his Actions. Beſides the Conſtitution of the Luminaries (as *Cardan* ſaith in his own Nativity) *Secundùm Naturam*, *alterius ſcilicet in ſigno Maſculino, alterius in Fœminino* (as they are in this Natives) *indicat ut circa actiones naturales ſit abſque reprehenſione.* Honour and a ſenſe of Reputation will ſway his chiefeſt Conduct. But theſe ſo ſtrong and dignified Poſitions, being in violent Aſpects for the moſt part, will make him alſo Proud, Head-ſtrong, Wilful, Careleſs of good Counſel, and thereby running himſelf into divers Miſchiefs and Prejudices, eſpecially in his younger days, till dear-bought Repentance hath made him wiſer. And naturally, through his whole Temper, he will be much of a Mercurial Nature and Diſpoſition, Ingenious, Subtile, Diſcreet, Fair, Genteel, and very ſtudious in his after-part of Life; but for the former part, till he is paſt Twenty, I do think he will be a little Wild and Careleſs, and ſubject to Expence. And this part I ſhall conclude with that of *Argol* in *Ptolem. Parvus*, where he ſays, *Jupiter in primâ Domo longum decernit, ac proſperum vitæ terminum: & producit corpus ſa-*

'*num, pulchrum, ac proportionatum, mores honestos tribuit, reddit* '*Natum prudentum, pium, justum, honestum: & multoties facit Na-* '*tum primogenitum, præcipue in Nocturna Genitura*; P. P. pag. 16. '*Semper autem Jupiter valde potens in Genitura, bonum aliquod In-* '*gens pollicetur*. Card. Seg. 5. Aphoris. 14. And *Cardan* again, *Jupiter in Ascendente ante tempus dat Sapientiam.*

II. *Of his Estate and Condition of Wealth, &c.*

The principal point to be considered in this Case, is the *Part of Fortune* and its Dispositor, which in this Figure is *Venus*: Next the Lord of the Second, which is *Saturn*, and his Dispositor, which is also *Venus*: So that *Venus* is like to bear a great sway in the Fortune and Estate of this Gentleman; but in this Nativity I take *Jupiter* to have as great a Signification as any of them, because Angular in the Ascendent, and in his own House. Hence I judge he will arrive to be something considerable in the world, either by Publick Business, or something signified by *Venus*, and perhaps by both; but I should rather judge it would be by some Employment in the Publick Civil Affairs of the Nation; but that he will arrive to an Estate. I am certain, and in gaining of it he will wade through some Difficulties also, because he hath the Planets (though strong) in Opposition and Square one to another. For the Time when he shall advance in his Estate, take *Ptolemy*'s Words. *Tempus vero universaliter accipi potest, pro accessu Stellarum ad Cardines & loca succedentia.* And the Directions that suit to this are, the Midheaven to the Sextile of *Jupiter*, Trine of the *Sun* and Sextile of *Mars*; and the Second House to the Sextile of *Jupiter*. But that the Position naturally promiseth Riches, take *Cardan*'s Opinion; *Jupiter in Secunda, vel Luna in Prima, aut in Prima Jupiter in sua dignitate, vel Luna simili modo in Secunda, divitias præstant.* Seg. 6. Aphoris. 48. Cardani. And though I doubt he may be too Extravagant and Expensive in his younger years, yet after two Revolutions of *Jupiter*, or one of *Saturn*, believe me, he will grow more wise, solid and grave, he will understand Men and Things, and have something more of the hold fast in him, in preserving what he hath gained, and look well to his own Interest, and Reputation; yet so as always mixt with a very free, discreet and noble Dispotition, because of so many Planets in Cardinal Signs, and *Jupiter* in his Ascendent;

dent; which runs through his whole Life, and ſeaſons all his Actions and Affairs.

III. *Of his Marriage and Children.*

Jupiter in the Aſcendent, and in a Bicorporeal Sign, and the *Moon* in *Cancer* Angular in her own Houſe alſo, applying to two Planets, will give this Native Marriage, but not early, becauſe all the Planets are in Occidental Parts of the Figure, and the *Moon* alſo in an Occidental Quarter from the *Sun*; but I judge he will Marry twice for all that. The firſt Wife is ſignified by *Mercury* and the *Sun*; a brisk witty Woman, well deſcended, and of a good Fortune, but not of a long Life: And this Marriage may be effected about 27 years old, on the *Moon* to the Trine of *Jupiter* and *Venus*. The ſecond Wife is ſignified by *Saturn*, and ſhe a Widow, of a grave, ſober Deportment, and a very judicious Woman, and perhaps ſubject to a little kind of Jealouſy; ſhe will be well deſcended, and of a good Fortune, and alſo long liv'd: And more than twice I do not think he will marry, though *Garcæus* ſaith, *Luna in Septima, in quocunque ſigno, propter ſuam & loci naturam, ferè plures ſemper decernit Uxores, niſi radiis Solis aut Saturni inſigniter ſit impedita*: How much more then being in her own Houſe there in *Cancer*, wherein alſo the Lord of the Aſcendent, *Jupiter*, hath an Exaltation? As to Children, we ought to conſider the Eleventh Houſe chiefly; and after that the Fifth; neither of which are ſo qualified as to predict a numerous Iſſue: Yet becauſe of the preſence of *Jupiter* in the Aſcendent, and the *Moon* in a Fruitful Sign, in a Mundane Trine with *Venus*, I do ſay he will have Children, but not many, yet of both Sexes, and thoſe that will live too: And as *Jupiter* is the principal Promoter of Iſſue, ſo I judge the Males to be the longer livers.

IV. *Of his Travels, and the occaſion thereof.*

The cauſe of Travel is not taken, as ſome fondly imagine, from the Third and Ninth Houſes, but from the Two Luminaries and *Mars*, but eſpecially the *Moon*. *Locus Peregrinationis* (ſays *Ptolemy*) *à Luminum poſitu ſumitur*, &c. And here we find the *Moon* in the principal Travelling part of Heaven, in a Moveable

Sign, and the *Sun* Cadent in a Moveable one also; hence I say he will travel, and I believe pretty frequently, but not early; and the occasion I take from the *Moon*'s application to *Mercury* and the *Sun*: *Mercury* signifies Literal and Writing Business, but the *Sun* that of Rule, Honour and Dominion; and therefore the occasion of his Travels will be honourable, and publick Business for the most part, and that it will be to his Advantage and Profit: *Causam Itinerum domini significatorum ostendunt*; Seg. 3. Aph. 93. Cardani. Besides, the *Moon* in the Seventh, thus dignified, always denotes *longam moram extra Patriam.*

V. *Of his Honours and Preferments, and when.*

A man may venture at the first Sight of this Figure to tell this Native, That he is by Nature appointed for something that is great and honourable, from his 5 or 6 Planets in Cardinal Signs, besides *Jupiter* angular and dignified in the Ascendent, which is equivalent; and that he will receive ample and honourable Preferments, and be employed in the most remarkable stations where he is concerned: And that the Employments he will naturally incline to, will be Mercurial and Martial; to which he will begin to make some gradual Steps at 30, and so on till 34 or 35: But that which will be the most considerable will be toward his latter end, at the age of 44 and 45, on the Midheaven to the Trine of the *Sun*, which is a very great and honourable publick Imploy: However, we may conclude that his chiefest Preferment will not be early, because all his Planets are in Occidental parts of Heaven, and those immediately concerned in his Honour and Preferment are under the Earth, and some of them Cadent. But take *Cardan*'s Opinion in this Case, *Cum Sol & Jupiter, & Luna bene disponuntur, & cum fixis fuerint fortunatis, & Directiones ad tempus juventutis bonæ terminantur, & plures Revolutiones fortunatæ, tunc heros & maximus vir evadit.* Lib de Judi. Geniturarum, Cap. 26 Cardini. *Si Sol, & Jupiter, & Mars, vel Saturnus in trigono igneo fuerit, vel in locis sublimibus, vel cum fixis nobilibus, vel se aspicientes, erit natus magni nominis ratione potentiæ: Et si Sol cum Jove & Mercurio in aereis eodem modo fuerit ratione industriæ.* Seg. 3. Aphoris. 135. Cardani.

VI. *Of*

VI. *Of his Friends and Friendſhip, Enemies and Impriſonment.*

It is moſt certain that every popular man muſt naturally contract Friendſhip and Envy, Friends and Enemies; and I dare engage that this Native will have a large ſhare in both, as all men meet with, that have ſuch Poſitions from Cardinal Signs and Violent Rays; and were not *Jupiter* ſtrong in his Aſcendent, and the *Moon* in Trine to the *Sun*, both in *Mundo & Zodiaco*, he would feel the Fury of his Enemies more than the Favour of his Friends. He will have Enemies, and thoſe malicious ones; but his Friends, and the Friendſhip he will receive, will ſcreen and defend him from the greateſt of their Fury, and yet his Enemies no ſmall people neither. Notwithſtanding I think the Square of the *Sun* and *Mars*, and the Oppoſition of *Saturn* to the *Sun* and *Venus* will give him Troubles, yet they will be in the latter part of his Life, and not attended with Impriſonment or Confinement; for *Jupiter* in his Aſcendent will defend both his Perſon and Reputation. And it is my Opinion, That in all Nativities that have ſuch popular Poſitions as this Native hath, he muſt have many Friends, and alſo many Enemies, and both ſorts men of great and eminent Quality; but *Jupiter* in his own Houſe, in the Aſcendent, will give him that obliging Temper that will make his Friends the greater number by far, by his fair and genteel Carriage.

VII. *Of his Sickneſs and Diſeaſes, Loſſes, Troubles,* &c.

In this caſe the Great *Ptolemy* adviſeth us to conſider the Two Angles of *Eaſt* and *Weſt*, and whether the Luminaries are there, and joyned to either of the Malefick; which in this Scheme you ſee is not ſo, but on the contrary *Jupiter* defends the prime Angle, and doth irradiate the other with his oppoſite Rays. Nor is there any Malefick in the Sixth Houſe afflicting or afflicted; which by our Author is much to be minded in judging *Diſeaſes*, which he diſtinguiſheth from *Læſiones* or Hurts of the Body. I therefore conclude, he will not be ſubject to any fixt perpetual Diſeaſe or Infirmity of Body, but to ſuch as will return at ſome Intervals on proper Directions, *&c.* and theſe are Diſorders from the *Spleen*, mixt with *Nephritick Pains*, and when grown into years *vertiginous diſorders* of the *Head*, and perhaps the *Gout*; but generally of a healthy Conſtitution otherways.

His

His Troubles are to be considered first in their nature, and so we must judge them to proceed from *Saturn* and *Mars*, who afflicts his *Sun*; the persons by them signified are false and sly Friends, and malicious Enemies to hinder his progress in publick Affairs. And 2dly, as to the time they will happen, which may be known by the Directions preceding; and those will not appear till the after part of his Life; some few fall in the former part of it, but they are not considerable, if compared with the good Directions that will attend him.

Losses and Damage to his Estate may happen divers ways, for we find *Saturn* Lord of his Second in Square to *Mars*, and Opposition to *Venus*, and the *Part of Fortune* in a perfect Mundane Square to the *Moon* from the Fifth and Seventh: This threatens him with Loss by Play or Gaming; and indeed I would advise this Native to shun Gaming of all sorts, for it will be destructive to him and his Estate; and I dare venture to tell him positively, That whatever he plays for, he will lose, and always be unsuccessful in Pleasures of that kind. There seems to be other Losses likely to attend him also, signified by *Venus*, afflicted by *Mars* and *Saturn*; Women will prejudice him if he is too intimate and familiar with them; but especially Lewd Women, because *Venus* is nearest in Opposition to *Saturn* Lord of his Second: Therefore it will be his great Wisdom to avoid these ruinous Courses, and all ill Company or Acquaintance.

VIII. *Of his Profession and Employment, and what he may be inclin'd to.*

I would not have my Reader think by the Title of this Paragraph, that I intend to pitch upon a Trade, or think he will ever settle to one; no, he that hath *Jupiter* in his Ascendent, and Five Planets in Cardinal Signs, will employ his Thoughts in things of another nature and quality than a Trade, and also endeavour to find business suitable to his humor.

In this Nativity *Mercury* is the prime Significator of his Business and Inclination; and next, *Venus* and *Mars*, the one Lady of the Tenth, and the other her Dispositor. And all these we find in Equinoctial and Tropical Signs; and both *Venus* and *Mercury* in Conjunction with the *Sun* in his Exaltation; this shews his Employment will be business of Credit and Honour. And if we consider the *Moon* applies to the Trine of *Mercury*, and she in his Terms;

Terms; the Aſcendent, *Saturn*, *Mars* and *Venus*, all in the Terms of *Mercury*; from whence I conclude his Employment will be Mercurial, belonging to the Pen, Accounts, or ſuch like bookiſh Buſineſs that he will incline to. Secondly, As the *Sun*, *Mercury* and *Venus* are in *Mars*'s Houſe, and the *Sun*'s Exaltation; ſo I judge his Employment will be among thoſe concerned in the Government of a Nation or an Army, or the like buſineſs of Credit, Honour and Publick Affairs, perhaps ſomething of a Secretary, Publick Miniſter or Envoy; and this the rather, becauſe of the *Virgins Spike* on the Angle of Honour, I do not deſire to predict the particular thing, becauſe *Cardan* ſays, *Cumque hoc ſcire exquiſitè omnino ſit impoſſibile, per genera res erit diducenda.* Seg. 6. Apho. 43. Cardani. But I have been the larger on this part, as well as ſome other parts of my Judgment, becauſe I am of opinion, that this young Gentleman will come to underſtand this Art himſelf, when he arrives at years of Maturity, there being an Aphoriſm in *Cardan* that takes place in this caſe exactly, thus; '*Quando Luna in Occidente, & Jupiter in Oriente in Martis aſpectu, natus ſato & Aſtrologiæ credet.* Aphor. 181. Seg. 5. Card. If he believes it, very probable it is he may alſo ſtudy it.

IX. *Laſtly, Of his Death, the Cauſe, Kind and Time of it.*

Death, you know, is the natural Conſequence of Life, and it is hard to ſay whether it is a Bleſſing or a Puniſhment to us: But be it as it will, no man lives that ſhall not taſte of it; and therefore as I have begun with his Life in a natural way, ſo I will go on to his Death, and the time of it, as near as I can.

According to this Correction we have before us, the firſt Direction that is or can be allowed dangerous to Life is, the *Moon* Giver of Life to the Cuſp of the Seventh, at 39 years and 7 months old; but I am partly certain that cannot kill, becauſe the *Moon* at the ſame time comes to the Mundane Parallel of *Jupiter* juſt after it, *motu converſo*, and within 9 degrees of his Square, ſo that I cannot allow that to hit him; yet he will have ſome Illneſs at that time, but without eminent Danger.

But when the *Moon* comes to the Oppoſition of the *Sun* at 51 years of age almoſt, I do not think he will eſcape it, becauſe it is followed by ſuch a train of Directions after it, no leſs than 10; but the next and immediate Direction that ſucceeds it is the

Square

Square of *Mars*, and from him we muſt ſeek the Species of the Diſeaſe. *Mars* you ſee is in *Capricorn* in Square to the *Sun*, *Saturn* and *Mercury*; hence I judge his Diſtemper to be a Fever, complicated with diſorders of the Reins and Head, perhaps Delirious and Nephritick, if not a Suppreſſion of Urine totally. The Direction toucheth in the end of the year 1737. but the precedingRevolution being no ways violent, *Saturn* being then with *Mars* in 9 degrees of *Gemini*, and *Jupiter* in 7 degrees of *Piſces*, I judge it will not affect him till the beginning of the year 1738. about the time of the Ingreſs, or a little after, *Saturn* then being in 19 degrees of *Gemini*, and *Mars* in the middle of *Aquary*; and when *Mars* comes to the beginning of *Aries*, or the latter end of *Piſces*, he will influence the place of Direction; at which time it is probable he may feel the Influence of his rugged Stars.

I have already told you, That the Eſtimate Time was a little after 1 *manè*; and my Rule generally is, That Children are born ſooner than the time commonly given, and ſo may this for ought I know; for the Direction that I principally rely on in the Correction, is but a ſingle one to ſuit to a ſingle Accident, which tho' they ſeem rational and probable, yet I dare not be poſitive to the truth of the Correction, though I believe it to be true. But if he ſhould happen to be born at 1 of the Clock, or a few minutes before, then the *Moon* will not be Giver of Life, but the Aſcendent; if ſo, the Cauſe and Time of Death muſt be ſought from the Horoſcope, and not from the *Moon*, and therefore I will give you the Directions to the Aſcendent in a Figure ſet to that time.

Aſcendens ad ☌ ♃	7 45	8 6	1695	Aſcen. in	
Aſcendens ad △ ♄	22 23	24 4	1711	15 ♐	
Aſcendens ad ☌ ♂	22 33	24 6	1711		
Aſcendens ad ✱ ♀	24 3	26 4	1713		
Aſcendens ad ſemiquad. ☉	29 45	32 5	1719		
Aſcendens ad ſemiquad. ♃	35 57	39 1	1726		
Aſcendens ad ſeſquiquad. ♄	37 3	46 2	1727		
Aſcendens ad ☍ ☽	40 23	43 8	1730		
Aſcendens ad ſemiquad. ♂	51 12	54 10	1741		

If the Aſcendent is Hileg, when it comes to the Body of *Mars*, it will be a ſevere time for danger to his Life; but I do not think he will dye of it, becauſe he hath a favourable Revolution, no evil

evil ſecondary Directions, and *Jupiter* on the Place of Direction to a degree, and in his radical Horoſcope all that year; and what is more, it is a ſtrong vital Nativity.

At the Age of 32 years and 5 months the Aſcendent comes to the Semiquadrate of the *Sun*; which will give him another dangerous fit of Sickneſs, but not ſo bad as the other, yet both of them attended with danger, but I think he may outlive them.

But at the age of 40 years if the Horoſcope is Apheta, he will certainly dye, without a Miracle from Heaven; for according to my Skill in Aſtrology, I can by no means ſee any ground to judge his Life will be continued beyond that time: And to ſay the truth, his Nativity cannot be exactly and truly corrected till the Aſcendent comes to the Body of *Mars*, it being the firſt Direction of conſequence to an Angle, and no other Directions can correct true either in this or any other Nativity; Directions to the *Sun* and *Moon* will come near, but the Angles exact: And ſo I come to ſay ſomething to the effects of his Directions in the former Table.

At the age of 4 years and 3 months he was taken into the particular care of a Gentleman, and ever ſince hath been plentifully and genteely provided for by a Relation and a Perſon of Quality: He had then the Aſcendent directed to the Body of *Jupiter*.

At the age of almoſt 8 years he had the Small Pox, and at 8 and 10 months he fell down a pair of Stairs; for this I allow the *Sun* to the Oppoſition of *Saturn*, *cum & ſine Lat.* with ſome other things already mentioned.

Aged 16 years he hath the *Moon* to the Sextile of *Saturn*, and to the Trine of the *Sun* juſt after; on theſe Directions he will be placed out in the world, perhaps ſent to the Univerſity, or otherwiſe diſpoſed.

Aged 17 or 18 years, the *Sun* to the Square of *Jupiter mundo*, the *Moon* to the *Seſquiquad.* of *Jupiter mundo*, and the *Part of Fortune* to the Parallel of *Saturn* in *mundo*, his affairs of Life will be uneaſy, and he hindred in his Preferment, according to his Capacity.

Aged 19 years and 6 months, the *Moon* to the Trine of *Venus*, and *Sol ad Tr. Jovis*; this gives a healthy Conſtitution, all things go eaſy and pleaſant, and ſome Preferment ſeems to offer it ſelf.

Aged 20 years and 6 months the Aſcendent comes to the Body of *Mars*; this will give a Fit of Sickneſs, and a ruggedneſs in his Affairs; his Friends ſeem to be but indifferent in his Intereſt, and all things for a ſhort time go but untoward.

Aged 22 years, the *Moon* comes to the Mundane Parallel of *Jupiter*, and the *Part of Fortune* to the Trine of *Mars*; he grows vigorous in his Health, new Friends appear with Intereſt and Preferment, and perhaps ſome attempt at Marriage.

Aged 24 years, the *Moon* to the Parallel of *Mars*; about this time he will be ſubject to a feveriſh Habit, and a Surfeit; but a fit of illneſs will happen, with a little Trouble or Diſappointment in his affairs; and I do think he will keep ſome wild Company under the Influence of this Direction.

Aged 25 years, the Midheaven to the Sextile of *Jupiter*; this Direction will certainly introduce the Native into the Acquaintance of new and honourable Friends, by whoſe means he will advance to ſome place of Honour and Profit; it is a great Direction, and will give ſomething ſuitable to it ſelf: But I do not ſo much look on the preſent Preferment as, what it will lay the groundwork for hereafter; but it muſt give ſome profitable thing now, becauſe the *Part of Fortune* juſt before, is directed to the Sextile of *Venus*, which ſhews Profit by Marriage, or Women.

Aged 26 years and an half, the *Moon* comes to the Trine of *Venus* and *Jupiter*; theſe ſupply him with Health, Pleaſure, Plenty, Preferment, and all things to make him happy and eaſy, and under the Influence of theſe two Directions I think he will marry, and the year following he will have a ſlight Fever.

Aged 31 and 32 the *Sun* comes to the Trine of *Mars*, and rapt Parallel of *Jupiter*; theſe likewiſe will be Directions for his further Preferment. And now he begins to riſe toward the Meridian of his Glory and Preferments; and ſo it will hold till the age of 38 and 39; in which years he will receive Checks to his Advancement, and at laſt a fit of Sickneſs, but I think without Death, tho' there will be danger to his Life: It is upon the *Moon* Hileg to the Cuſp of the Seventh, that I predict that Sickneſs. He will alſo have ſome little diſorders in his Health and Affairs at the age of 34; but I look on thoſe things as inconſiderable, and ſo I paſs them by; and about 33 or 34 perhaps marry a ſecond time.

Aged 40 and 41, the *Sun* comes to the Sextile of the *Moon*, and the *M.C.* to the Sextile of *Mars*, with the *Part of Fortune* to the Sextile of the *Moon*; theſe are good Directions, but they will give little beſides making him eaſy and happy in his general affairs of living, and preparing Friends for him againſt the *M.C.* comes to the Trine of the *Sun*, which will be a great and a glorious Direction,

ction, and the most popular one that hath passed in his whole Life before.

Aged 44, his Midheaven comes by Direction to the Trine both of *Mercury* and the *Sun*; which I take to be one of the best and most flourishing Directions in the whole Scheme: This certainly sets him in a Post and Condition beyond what he could ever imagine or think; and indeed it looks like some eminent and honourable Preferment to the Service of a Prince, attended with a Knighthood and publick Imployment, perhaps an honourable Journey (for the *Sun* is a Travelling Planet) or something as great and considerable: In a word, its effects must be both honourable and profitable, and the Influence of this Direction will sway and govern all the after part of his Life, which I think will not be long afterward. I have told you before, That I am not exact and certain in the exactness of the Angles, though I am sure we are not far wide of truth; and if the time were sooner, then this Direction may come up later in his Life by 2 or 3 years: But let it come when it will, the Character I have given of it will be true, and the most happy part of his fate, if he lives to see it, as I dare be certain he will, if this Scheme be true, and the *Moon* Apheta.

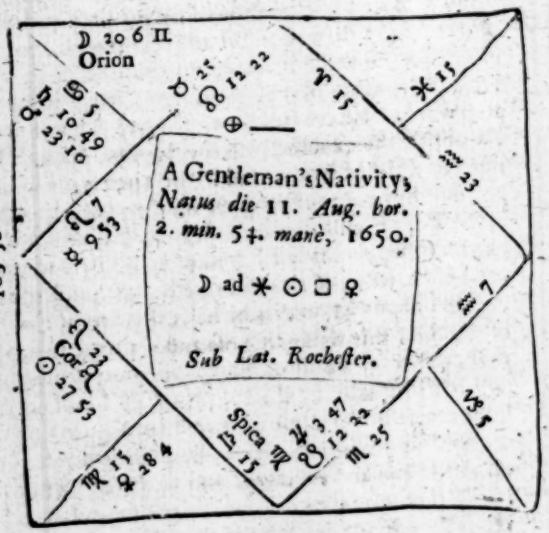
Aged about 47 years, he hath the *Part of Fortune* to the Square of the *Sun*; this will give Loss and Damage to his Estate and Fortune, either by a Suit of Law, or Injury done him by some great and eminent man, or the like; in which I will not be particular, but let it suffice in Directions to name the Quality of the thing.

Aged 51 years, he hath the *Moon* Hileg directed to the Opposition of the *Sun* and *Mercury*, and to the Square of the *Sun motu converso*; this time will be, I fear, the most dangerous that he ever yet saw, and in plain words the *ultimum vitæ*. Beyond this time I do not think he can live; it threatens him with a Fever, Delirium, Nephritick Accidents, and such like Disorders of the Body, which may seem violent. But he dyes in Honour and Reputation, and leaves a plentiful Estate, and hopeful Children to inherit it behind him.

The Second is of a Gentleman, a very good Friend of mine, but an unbeliever, that gave me his Nativity himself, and desires me to shew my Skill upon it in relation to Life; the Estimate time he gave me is *August* the 11th, *hor* 3. *manè*, or rather before. He hath had but few Accidents to correct it by; the most principal

are, Between 16 and 18 preferred according to his age; at about 33 and a few months, he had the Gout in his Stomach; and by these I will endeavour to correct it. The Planets places I have taken from *Durret*, except *Saturn* and *Mars*, who are calculated by *T. S.* in Longitude and Latitude.

13 50



Lat. Planet.	
♄	1 6 S.
♃	0 59 N.
♂	1 35 N.
♀	0 54 N.
☿	0 5 N.
☽	3 00 N.
T. H. ⊕	21 22
D. M. C.	34 39
A. R. ⊕	48 9
Pol Lun.	32 0
Pol. Sol.	36 00
T. H. ☉	12 25
Decl. ♂	23 5

You see I have altered it little or nothing from the Estimate Time, and yet I think things agree pretty well to justifie its truth; but the great point will be, Who is *Giver of Life* in this Figure? The *Astrologers in general* will swear the *Moon is Hileg*; and I will swear she is not, notwithstanding she is in the Eleventh House; and that I know will seem a mighty mystery to them; nay! to them too, that tell you in their Almanacks, *That they teach the Art in all its parts, and have also Secrets that others know nothing of*; I wish we could see the effect of some of them.

I can scarce decide the Point, who is positive and sole Hileg; for they seem to stand equally Competitors for the Power, *i. e.* *Mercury* and the *Part of Fortune*; and it is no great matter which

of

of them is allowed, or both, for that is out of their way and practice; nor would I have any of our forward Teachers think that I doubt, and so ask their Advice in the case; and indeed, when you see their Directions together, you will say it is no great matter or difference indeed which we take; and seeing they both agree in their Equality of Power, and their Arks of Direction, I will give the Operations in both, and will engage for the effect I work it for, which is the *Terminus Vitæ*; but if you will have me speak positively, I think *Mercury* ought to be allowed the Power; but see them together in their Directions.

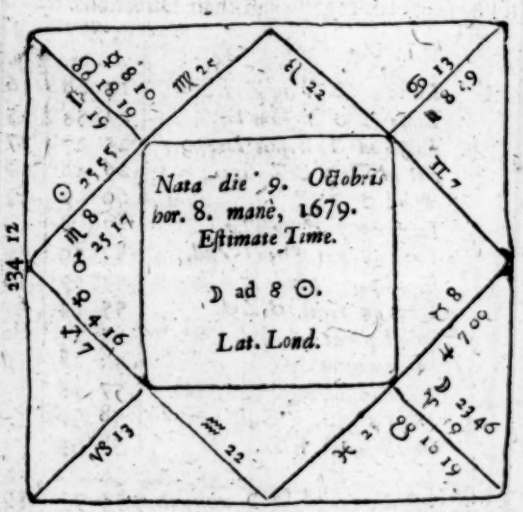
	d.	m.	y.	m.	
Luna ad △ ♃ *in Zod.*	14	28	16	10	1667
Luna ad ☌ ♄ *cum lat.*	22	53	25	2	1675
Luna ad ☌ ♄ *sine lat.*	25	27	27	9	1678
Sol ad □ ☽ *in Zodiaco*	26	58	29	8	1679
⊕ *ad* ☌ ☽	30	30	33	8	1684
Luna ad ☌ ☌ *cum lat.*	37	8	40	8	1690
Luna ad par. Pleiad. Zod.	53	59	59	2	1709
⊕ *ad par. Pleiad. Zod.*	53	59	59	2	1709
Luna ad paral. ☌ *Zod.*	55	14	60	5	1710
⊕ *ad paral.* ☌ *Zod.*	55	14	60	5	1710
⊕ *ad corpus* ♄	55	21			
Luna ad corpus ☿	57	45			
Luna ad par. ♄ *Zod.*	58	59			
⊕ *ad paral.* ♄ *Zod.*	58	59			
Mercurius ad □ ☽ *cum lat.*	54	33	59	9	1710
Mercurius ad □ ☽ *sine lat.*	55	40	60	10	1711
Mercurius ad □ ☽ *Mundo*	56	11			
Mercurius ad ☌ ☽ *motu con.*	57	45			

By what is done, you see the years 1709. or 1710. are the years that I think will be fatal, and beyond which without a Miracle he will not live; and so I leave it. But I know the common method of judging in this case, by the learned Teachers of Astrology about *London*, is from the *Sun*, *Moon* and Ascendent, and which to pitch upon in this case they cannot tell; nor can they shew you a reason why this man outlived the *Moon* to the Body of *Saturn* Lord of the Eighth, or the *Sun* to the Square of the *Moon*, his Dispositor.

The

The next Scheme I give you, is of a young Woman, living and well at the time of Writing and Printing this Treatise; she was born *October* the 9th at 8 of the Clock in the Morning, in the year 1679. near *London*; and she was Married in the *Summer*, *anno* 1696. on the *Moon* to the Body of *Jupiter*, and *Mars* Lord of the Ascendent to the Body of *Venus*. See the Figure.

144 12



334 12

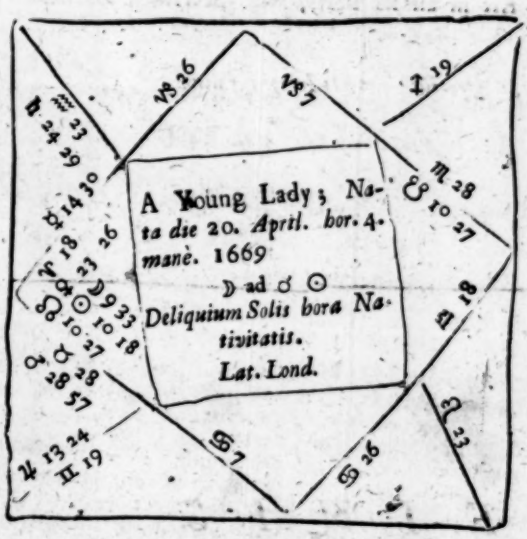
Lat.	Planet.
h	0 54 S.
4	1 26 S.
♂	0 34 S.
♀	5 44 S.
☿	1 40 N.
☽	0 39 S.

This Nativity I have pitch'd upon, to convince some People of the Force and Power of Semi and Sesquiquadrates; for I understand there are some *Alsatian Squires* that are horribly learned, who ridicule and laugh at them, as believing themselves to know more than they do. I also print it to invite some of our great Masters and Teachers of Astrology to do the like; which I believe they dare not do, notwithstanding the Noise they make.

This is the Estimate Time, and taken by her Father, who was my Friend, and an ingenious man, and I believe it cannot differ from the true Time 7 minutes. In this Figure there are Three Directions

Directions to the Ascendent; the Semiquadrate of the *Sun*, the Sesquiquadrate of the *Moon*, and the Body of *Mars*; and these Directions I really think will kill; but the exact time I will not be particular in, because it is but the Estimate, and not corrected; but the time that I judge they will shew their effects, will be the latter part of 1698. or beginning of 1699. and the Sesquiquadrate of the *Moon* toucheth first, the *Sun* in this case being the Poiothanatos, assisted by *Mars*; but if this should happen to be before 8 *manè*, about 7 or 8 minutes, then *Saturn* will be Hileg, which I believe he is not.

And now at last, I will give you the Nativity of a Lady that is living also; she was born the 20th of *April*, *die Martis*, *hor.* 4 *manè* 1669. *Lat. Lond.* and I have only one thing to beg of the Teachers of Astrology in *London*; but first see the Scheme.



Lati	Planet.
♄ 1	8 S.
♃ 0	21 S.
♂ 0	28 N.
♀ 1	26 S.
☿ 2	50 S.
☽ 0	10 N.

The only thing (among the many I could puzzle them about) that I would ask them is, *About what Age this Lady will dye, and what Direction they will allow for it?* I believe they will hardly venture to tell the World, She will dye on the Ascendent to the Body

Body of *Jupiter*, Lord of the Eighth; and yet perhaps they may; for great is their ignorance in that case, but I wish I could see it under their Hands. I suppose they will not say she can live for ever; and therefore since she must dye, I desire them to lay their Heads together, and tell me in Print what it is will kill her, and when? or be so ingenuous to confess they cannot; then I will not be afraid to shew them my Skill, when I say she will dye, and what Directions I have already wrought: And when they print theirs, I will tell them what Directions she will dye on, having already given them to a Gentleman, who gave me the Nativity. As to the Figure, this is the Estimate time of it, and therefore I may err in time 6 or 12 months as to the time of Death; and so much I will allow them, if they will be pleased to favour us with a Word or Two in Print about it. When I use the Words *They* and *Them*, I mean those that pretend to be Masters of the Art, and confidently tell the world in their Almanacks, That they teach the Art in all its Parts, with Secrets unknown to others.

Sic Stolidos fictâ virtutis Imagine fallunt.

F I N I S.